

# The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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## I Saw the \$2,164 Check for M & M Subscriptions

By Viola Walden, Secretary to the Editor

All of us here at the Sword of the Lord offices are anxious about the subscription campaign, of course. When Dr. Rice asked me to write something about subscriptions, I felt I might mention some things I know would interest you and help you to see the importance of getting THE SWORD OF THE LORD in the hands of every preacher possible.

You see, already some 22,000 preachers, in every state in the union and in some 81 foreign countries, get THE SWORD OF THE LORD, also some 3,000 missionaries. In our mail every day are letters with stamps from many foreign countries. You see, THE SWORD OF THE LORD is a special blessing to full-time Christian workers, and our Ministers and Missionary Subscription Gift Fund is one of the things dearest to our hearts here.

My boss, Dr. Rice, has become known in America as a preacher's preacher. Often when he speaks in a conference preachers may come from twenty states to be revived in heart, to learn to win souls, to have a refreshing. And preachers know that in no other Christian magazine in the world will they get so many full-length sermons by the greatest soul winners of the past and present as in THE SWORD OF THE LORD.

### Why This Is So Important to Me

When I was a fifteen-year-old girl I heard Dr. Rice preach and rededicated my life to God. I changed my course in high school to take shorthand and typing, hoping I could be used as a secretary in his work. When I graduated from high school I went to work in Dr. Rice's office and later got to be his secretary. It was my joy to help in getting out the copies for the first issue of THE SWORD OF THE LORD, September 28, 1934. I had already been working for Dr. Rice since June of that year. Twenty-four years now, lacking a few days, I have been working with Dr. Rice and THE SWORD OF THE LORD. With the same earnest zeal that many a Christian young woman has gone to the foreign mission field to help win souls and get out the Gospel, I have dedicated my life to THE SWORD OF THE LORD. So I hope you will take to heart my earnest word here. It is my sincere prayer that God will put it in the hearts of many of you who read this to give sacrificially to the Sword Ministers and Missionary Subscription Gift Fund so that thousands of ministerial students, national pastors in foreign countries who read English, missionaries, and others will receive

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Rev. John Poorter

## Only One Week Left

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OFFER CLOSES JUNE 1. HURRY!



Miss Viola Walden

## Evangelical Responsibility Today

By Rev. John Poorter,  
Pastor, Central Baptist Church,  
155 West Street, Durban, South Africa

(The Presidential Address, delivered at the Annual Assembly of the Baptist Union of South Africa, October, 1956.)

"I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek."—Rom. 1:14-16.

All denominational family gatherings have their own special attractions. In the atmosphere of glad fellowship many of us will find new friends and enlarge our spiritual horizons.

But we would be wise also to recognize the subtle dangers inherent in the happy setting. When reviewing our work, on occasions we shall be impressed by advances in numbers, membership, churches, and finance. We shall sometimes be tempted to believe that these things represent evangelical progress. It will be a salutary thing, therefore, to remember that in essence our witness is far more than the visible and external things of a church's growth.

The line between gratitude to God, on the one hand, and self-congratulation, on the other, is sometimes finely drawn. Thankfulness all too easily becomes complacency. We see that tendency in Christian work everywhere.

If God has used our witness in this country—and we believe He has—that is no secure pledge that He will continue to do so, except in so far as we fulfill His conditions and strive to discover His will for our time.

The chosen motto for these days of our meetings is, "We Are Debtors." A debtor is responsible for the discharge of a particular obligation. It is assumed that he has acknowledged his indebtedness. Hence Paul says, "I am debtor . . .," and follows it with, "I am ready to preach the gospel." His commission assumes his utmost willingness to undertake it. There we have Evangelical Responsibility, which is my present theme. First, then, let me ask,

### I. What Is Our Evangelical Heritage?

These are days when people are used to "potted thinking"—having current topics before them in 'Digest' form for easy assimilation. We are not accustomed to serious theological discussion or over-interested in matters of historical interest to Christians. During a conference address a year or two ago I overheard one listener mutter impatiently, "History, history. . . What's the good of all this history?" or words to that effect. I know that many a schoolboy would applaud that protest. I believe it was Henry Ford who made the celebrated assertion that "History is bunk"! In spite of that we are safer in ignoring that opinion.

To underestimate the power of the past in the common error of adolescence. There are still too many people—and they are Christian people too—who feel that our atomic age, our chromium-plated civilization, is so superior that it can safely dispense with the past. Too large a proportion of Christian people are poorly informed of their evangelical heritage. To them, evangelicalism is synonymous with a certain way of conducting a Sunday evening service, no more and no less. For these reasons one does not need to be apologetic about trying to define the evangelical's distinctive position; for it is distinctive, be sure of that.

The word itself means 'pertaining to the gospel.' It is not a new word. It is biblical, and need not occasion us a single blush. True, it has been abused, and falsely claimed by some, but in itself it

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## Second Sermon of Famous Evangelist on

# The Blood

Part II—The New Testament

By D. L. Moody (Died 1899)

"Without shedding of blood is no remission."—Heb. 9:22.

I remember when Mr. Sankey and I came back to this country in 1875, I got a letter from a lady stating that she had read about our work in Europe and was greatly encouraged, and thought we were going to be used in this country. But she had read one of my sermons on the atonement and had given up hope. She said, "Where did Jesus Christ ever teach men they were saved by His death and suffering? Never, never did He teach it."

Do you know what I do when I get this kind of a letter? I get my concordance and topical textbook and go right at it, and I begin to preach more on the atonement than ever; and if I get into any town where they don't believe it, I preach it more than ever. The idea that Christ never taught it! If you will read the Gospels carefully you will find He didn't teach anything else regarding the way of salvation.

Look at the beginning of His ministry, when He went down to be baptized of John in the Jordan. When He made His appearance, what did John say? "Behold the Lamb of God, which taketh away the sin of the world!" Bible students tell us that from the institution of the Passover not less than quarter of a million lambs were slain annually by the Jews for the Passover supper; yet you never find them spoken of as "lambs," always "the lamb." For fifteen hundred years God had been educating the Jews up to that point, and when John burst upon the



D. L. Moody

nation he cried: "Behold the Lamb of God, which taketh away the sin of the world."

What did Christ teach Nicodemus? "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He never spoke, I believe, of His death but once when He didn't say He would rise again. A year before He was crucified, He was

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by Paul White

## JUNGLE DOCTOR Looks for Trouble

### Synopsis

Dr. Paul White is a medical missionary in Tanganyika Territory, East Africa. Last week in chapter 1 he tells how he and Daudi, his hospital assistant and preacher, and Kefa, another African helper, crashed into an African village to rescue Simba who had an arrow broken off in his chest and had been left to die. Now they are heading back for the mission hospital. See that young people as well as elders read this thrilling missionary story which tells of soul winning and makes plain the plan of salvation.

### Chapter II

## The Barb

"Bwana," called Kefa from the back of the car, "drive more gently. Heh, behold, the arrow is doing damage within his chest. Drive gently."

At that moment came the ominous hiss of a puncture. "Hongo," said Samson, "Bwana, I will mend that. You do what you can for Simba."



We both jumped to the ground. With a speed and dexterity that spoke of long practice he unscrewed the spare wheel, got the jack into position and proceeded to remove the flat tire.

"Bwana," said Daudi, "what should we do?"

"Cover the wound, prevent infection, treat for shock and put a sterile dressing over the wound."

I washed my hands under the thin stream of water from the

spout of a battered kettle which Kefa poured for me and examined Simba, cleaning as best I could the edge of the wound, and then putting a large pad over the whole area. Strips of sticking-plaster kept it in place. Gently with my finger I tapped his chest in the way that doctors do. Kefa listened attentively. On the side that was not damaged came the ordinary note of a normal chest, but on the side where the arrow lay within the actual chest, the sound was peculiar and drum-like.

"Yah," said Kefa, "Bwana, it

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## WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS  
By the Editor

First Baptist Church, Seminole, Texas, just closed a revival led by **EVANGELIST PAUL CARLIN** and Gospel singer Jerry Bernard. The pastor, Rev. Hubert Christian, reports 69 coming forward on profession of faith, 33 by letter and 4 surrendering for special service.

**EVANGELIST TOM FAIR** of 3431 S. E. 36th Avenue, Portland, Oregon, was for nine days with Immanuel Baptist Church, Klamath Falls, Oregon. This is the second time the evangelist has been with the church; the third time with the pastor, Rev. Charles Myers. According to the pastor's report, there were 25 professions of faith, and scores of other decisions were made. He further adds: "Brother Fair is a fearless preacher and stands for the truth of the Word. We would highly recommend him to any church seeking the services of a non-compromising ministry. He is a great soul winner for our Lord."

The pastor of the First Baptist Church of Glendale, Arizona, Rev. C. I. Tucker, writes: "We have recently concluded a 2-week series of evangelistic meetings with Rev. Tom Fair, and I sincerely believe it was the finest meeting we have had during the 14 years of my pastorate in this church. Despite the fact that we have continual revival in our church, with baptismal services nearly every month, yet we had over 100 decisions during this meeting." Then he also commends the evangelist heartily.

"Our hearts are so full and overflowing with the blessing of God in these past days that I felt I should write and make mention of the wonderful revival we just had with **EVANGELIST ERNE TONETTI** (2239 S. 15th St., Philadelphia, Pa.) writes Pastor Duane Logsdon of Gethsemane Baptist Church, Idaho Falls, Idaho. Although the church is a new independent Baptist church only six months old, there were 8 forward for salvation, and several other decisions for Christ."

The First Baptist Church of Duncan, Arizona, reports a very successful evangelistic campaign under the leadership of **EVANGELIST JOHNNY FRANCIS**, April 6-13. He replaced Evangelist Tom Fair when the latter was unable to come due to illness.

Brother Francis is a dynamic preacher and is true to the Word, writes the pastor, Rev. Joe Wood. On one night he presented the Gospel in a clear and convincing manner with his Gospel Magic which he prefers to call "Tricks with Truths." Over thirty decisions

were recorded and Pastor Joe Wood baptized eight converts the Sunday following the meetings.

He is returning to Bob Jones Seminary this fall for additional preparation.

A fine letter from **EVANGELIST BOB OUGHTON** (P. O. Box 50, Belleville, Illinois) tells of God's blessings upon him and wife during the last few revivals. He says in part:

"Mrs. Oughton and I were in Canada where we ministered in Dr. Oswald J. Smith's church and other churches, and Youth for Christ rallies. We were with Rev. Don Beldin, Regional Director of YFC in Ontario. The Lord gave us 40 to accept Christ and many victories among the Christians."

"In YFC in Dayton, Ohio, 20 came for salvation..."

"At Calvary Baptist Church, Springfield, Ohio, where Rev. Wilburn E. Martin is pastor, we had 46 decisions for salvation besides other decisions for surrender among believers."

"The Lord gave us a gracious meeting in Indianapolis, Indiana, at North Baptist Church, where Rev. Dugal Smith is pastor. There were 18 first time decisions recorded for salvation..."

"God blessed in another unusual way in South Bend, Indiana, at YFC rally with Director Len Booth. There were 6 for salvation."

"Our church had 63 members and saw 69 make decisions for Christ. Our membership has increased by 15 since the meetings closed." So writes Rev. Jim Leonard of Dexter Baptist Church, Dexter, Oregon, about a recent revival with **EVANGELIST PHIL SHULER**. The pastor states: "The last time this church had a revival meeting was in 1933."

Pastor Walter R. Cecil, pastor of Section Eight Baptist Church, Pound, Wisconsin, writes us of "a very successful campaign" with **REV. CHARLES A. HIMES**, of the Sword Book Room in Wheaton, who filled in for a revival when Evangelist Sharer was sick and could not keep his date. Pastor Cecil says: "Brother Himes is a devoted servant of the Lord. In spite of these handicaps of bad weather and 'fill-in' status, we had a very successful campaign. He and I visited every day in the homes of the community and I know he endeared himself to the hearts of the people. He really has a love for souls. The Lord privileged us to see 5 children step out for Christ in our Sunday

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## Evangelist Bob Nicholas

By  
Evangelist Robert L. Sumner  
Contributing Editor



**EVANGELIST BOB NICHOLAS**, 544 East Third Avenue, Escondido, California, has resigned his pastorate at the First Baptist Church in order to give full time to evangelism. His schedule is now filled through July 15 of this year.

I have known Brother Nicholas for fourteen years and recommend him enthusiastically as a warm-hearted, hard-working, Spirit-filled, dynamic preacher of the old-time gospel of Jesus Christ, one of the most passionate soul winners among my acquaintance. He has founded and built several strong, independent Baptist testimonies in Southern California. He has long been used as a pastor-evangelist in the Arizona-California-Nevada area, but now feels led to launch out into a broader ministry throughout the entire United States and Canada.

Rev Ray S. Harris, Pastor of the Calvary Baptist Church, Monrovia, California, wrote of his ministry: "Brother Nicholas speaks with real power. The message of God comes right from his heart with genuine convicting authority. We were privileged to witness a large number of conversions among both adults and young people in our area. Their decisions have proven genuine..."

"Of special blessing to all of us and especially to the young folks was our brother's unique presentation of his 'JIMMY'S LITTLE MYSTERY HOUSE' program. It presents the gospel of Christ, the plan of salvation, and the Christian life in the most interesting, forthright manner I have ever seen."

Rev. Ray S. Harris, pastor of the Bible Baptist Church, Oak View, California, writes of his ministry: "After two weeks of meetings... I can readily say that our hand has been mightily strengthened by his coming. We saw an old-time manifestation of the Spirit of God in the meetings and a number walked the aisle for Christ, for baptism and church membership."

"I can heartily recommend our Brother Nicholas. His meetings are backed up by much prayer on his part. The messages are forceful and backed by the Word of God. Our brother is one of the best personal workers that I have ever met and I know he has a burning passion for souls."

Rev. True H. Maxfield, pastor of the First Fundamental Church, San Diego, California, writes: "Evangelist R. G. Nicholas has been greatly used of God in soul winning, evangelism and establishing churches. He knows the pastor's problems, is sympathetic, is not mercenary, is a strong preacher of God's Word."

"He has held meetings in our church with much blessing to us. His wife is a great help in soul winning, music, and winsome personality... I can heartily recommend his ministry as a man of God."

During the summer months his wife and two sons—David with his trombone, and John with his cornet—will accompany him. Interested pastors and churches should contact the evangelist at the above Escondido address.

## Our God-Breathed Book— The Bible

By Evangelist John R. Rice

### VII. No Christianity Without the Bible

Let us face the matter honestly and fairly: Christ Himself stands or falls with the Bible. Christianity stands or falls with the Bible. There is no way of being saved except by taking the Bible at face value and its message as the authoritative Word of God.

Many are abroad in the land today who would like to believe that they can have Christ without the Bible. They say they believe in Christ, but they do not believe the Bible is true. But if you follow the matter carefully and press men for the truth, you find that these men who claim to believe in Christ but not in the Bible do not believe in the Christ of Christianity, but in a Christ which they themselves have manufactured.

Dr. Nels F. S. Ferre, for example, says that he believes in the incarnation, he believes in Christ, he even calls himself an evangelical Christian. But when you follow his teaching very carefully, you find that he says Jesus was not entirely the Son of God, that Jesus is not deity. He says that Jesus was probably not born of a virgin. He says that Jesus was not sinless. He says that to worship Jesus is to keep one from worshiping God, and that both Christ and the Bible are umbrellas which shut out the sun of God's light when people believe the Bible or when they worship Jesus Christ! When the truth is known, no one truly honors Christ who does not honor the Bible. And nobody believes in Christ in the sense of historical Christianity who does not believe the Bible.

A little thought will show this is inevitable. We have no record of Jesus Christ and what He did and what He said except in the Bible. The record of Josephus and the slight mention in other literature of the first century tells us nothing that could lead us to know Jesus Christ or to trust Him as Saviour. One who does not take what the Bible says about Jesus Christ as true, does not know anything about Jesus Christ.

The simple truth is that the Old Testament very clearly foretold ahead of time the coming of the Saviour, and all the Jews knew about the Messiah, which was promised, the son of Abraham, the son of David, the suffering servant of Isaiah 53, the prophet Moses talked about, the lamb of God pictured in all the animal sacrifices, the high priest pictured in the Jewish priesthood, the light of the world pictured in the golden candlestick in the tabernacle and temple, the bread of life pictured by the manna, by the shewbread and by offerings. And when the New Testament speaks of "the Christ," it refers clearly and unmistakably to the Christ or Messiah (Greek and Hebrew terms respectively) pictured in the Old Testament.

One could not even know that Jesus claimed to die for the sins of the world unless he believed the Bible. One could not even know that Jesus claimed to be God in human form without believing the Bible. Men could not even know anything about the sermon on the mount or John 3:16 unless they believe the Bible. One would have no clear statement of the universality of human sin and the Hell that unrepentant sinners go to or the Heaven where God in mercy will take those who trust Christ, without the Bible. There is no such thing as Christianity without the Bible. There is no Christ, no Saviour, no Son of God come into the world unless it be as revealed in the Word of God.

Any rejection of the Bible is a rejection of Jesus Christ.

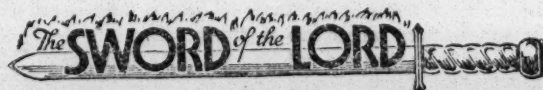
This is taught in II John, verses 7-11, as follows:

"For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds."

Note in the above passage that "many deceivers are entered into the world." These deceivers, false teachers, these people who would lead one away from God—what is their error? They "confess not that Jesus Christ is come in the flesh."

Note the two names, Jesus and Christ. Jesus is the human name given at the Saviour's birth, announced to Joseph by the angel. But Christ is the term meaning "the anointed," referring to the one promised throughout the Old Testament Scriptures. So all the Jews understood the term even before Jesus came. And so they used it. And so

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AMERICA'S OUTSTANDING REVIVAL WEEKLY

**EVANGELIST JOHN R. RICE, D.D., Litt.D., Editor and Publisher**  
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# Vice-President Wrong? You Help Us Prove It!

The Editor Has Stuck His Neck Out to Save \$3,500.

**SWORD Foundation Vice-President's Judgment  
Differs From Ours. Readers Must Decide**

By the Editor

Will you help settle a friendly argument between this editor and the assistant editor and vice-president of The Sword of the Lord Foundation, Evangelist Walt Handford?

The present subscription campaign is of very great importance to THE SWORD OF THE LORD. Just before the subscription prices go up, there is a great need for thousands of new subscriptions and renewals. Many who are blessed by THE SWORD OF THE LORD may postpone their letters. Others may, thoughtlessly, spend the money on something not so needful and helpful to themselves and their families just by not taking the matter to heart. Some may be busy and so not write to us. If thousands who need THE SWORD OF THE LORD, who would be blessed and their families blessed by the great sermons and Bible studies constantly published, the answers to Bible questions, the missionary stories, the reports on revivals—if thousands of these neglect to send in their subscriptions and subscriptions for others, we shall be greatly troubled and embarrassed.

Of course readers of THE SWORD OF THE LORD know our stand, stated so plainly at the top of every issue. We are still for the great fundamentals of the historic Christian faith. We still oppose modernism, formalism, and worldliness. We keep on saying so. We are not to change our policy because some others now compromise for the sake of expediency. If those who believe in the fundamentals of the faith and believe in keeping a clear line between those who hold that the Bible is the Word of God and those who claim that the Bible may only contain the Word of God or may not contain the Word of God—if those do not stay with us and help out in the subscription campaign, there will be very serious hurt to the cause of Christ and hurt to the people who ought to be reading THE SWORD. So the subscription campaign now on is desper-

ately important. It is important to us. It is important to you who read the paper. We believe it is a matter of very great and eternal importance to the whole cause of Christ.

But Evangelist Walt Handford, vice-president of Sword of the Lord Foundation and assistant editor, thinks that many of you will not send subscriptions unless we send you a letter and enclose a subscription blank and an envelope on which we will pay the postage. We have often sent such letters in the past. He thinks it will make a great difference in the number of subscriptions if we do not send such a letter to all who read THE SWORD.

However, such a letter sent out to all the readers of THE SWORD OF THE LORD would cost us about \$3,500. It would take much work by a good many people. I feel that we cannot afford to spend that money. I feel that readers of THE SWORD OF THE LORD can and should send their subscriptions without waiting for a letter. You should address your own envelope, stamp your own letter, fill out the coupon in THE SWORD OF THE LORD, or write your subscription list on another piece of paper, and send it in. We believe THE SWORD OF THE LORD is worth that much attention. We do not believe you are babies who have to have somebody provide a postage-free envelope to get you to do what you already want to do, something that will be right, will honor God, will help others. So this editor has insisted that we not send the letter to subscribers asking them to rush in their subscriptions.

We cannot afford the money it would cost to send letters to all. And besides, we want people to take THE SWORD OF THE LORD as a matter of convictions and character and to please God. Any good Christian can stamp his own envelope and can send a subscription in without any further reminder than comes in THE SWORD

OF THE LORD. I believe you will do it.

Evangelist Handford thinks we will miss thousands of subscriptions if we do not send the letter. I am depending upon you who read, that you will send the subscriptions anyhow.

Is the vice-president of Sword of the Lord Foundation wrong? Will a lot of you simply miss this opportunity and fail to send subscriptions because you forgot, or because you were lazy, or because we did not furnish a postage-free envelope? I believe you will send

subscriptions anyway—thousands and thousands of them in the next week. I am asking you now, both as a personal favor to me and loyalty to Christ and His work, to prove the vice-president is wrong.

And of course I ought to tell you that Evangelist Handford feels as I do, that we could not afford the money for the extra letter, and he will rejoice, as I will, if you prove the editor is right. You are Christian people who can be trusted. You want to do right. You will do right whether

it is convenient or not. You will not wait and dishonor God by failing to get your subscriptions in by June 1! At least so I think, and I am risking thousands of subscriptions on this decision. We have decided to save the \$3,500 and depend on you who read this appeal and other mentions previously in THE SWORD OF THE LORD to send in your subscriptions at once.

**Your Responsibility Too!**

You see, this matter of spreading THE SWORD OF THE LORD, the (Continued on page 5)

## Fine Premiums FREE With Subscriptions

Before Sword Subscription Prices Advance June 1 to  
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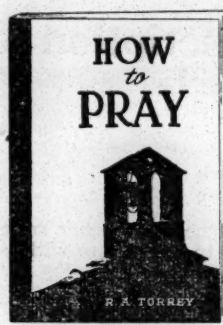
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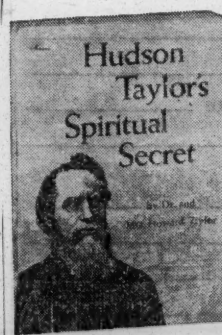


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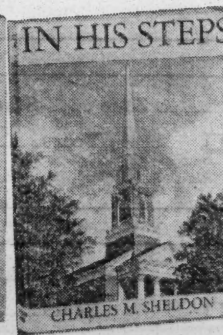
## Free -- Large Classic Christian Books With 5 Yearly Subscriptions, \$10

If you will send five yearly subscriptions to THE SWORD OF THE LORD for \$10, before the price goes up June 1, you may have your choice of the following larger books. They are very valuable. Three are classics. Two are clothbound. All bring great blessing.



**Hudson Taylor's Spiritual Secret**

The story of the conversion, the life of faith, the marvelous career of the man who founded the China Inland Mission. A great book, 253 pages, colored paper cover, very attractive. Or



**IN HIS STEPS**

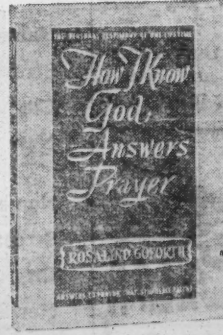
or "What Would Jesus Do?" by Charles M. Sheldon. This is the most popular Christian novel ever printed, has a tremendous spiritual impact. It shows what happens when a pastor leads a great many people to decide they will try to do exactly what Jesus would do in their circumstances. Some 20 million copies of this book have been published in many languages, it is reported. It was one of the four books that had the greatest impact on the editor's life for good. By all means get it. Introduction by John R. Rice, printed by Moody Press, 256 pages, colored paper cover. Or



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by Rosalind Goforth

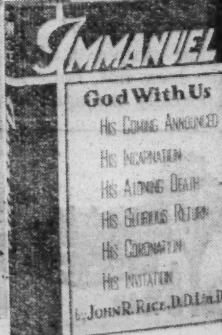
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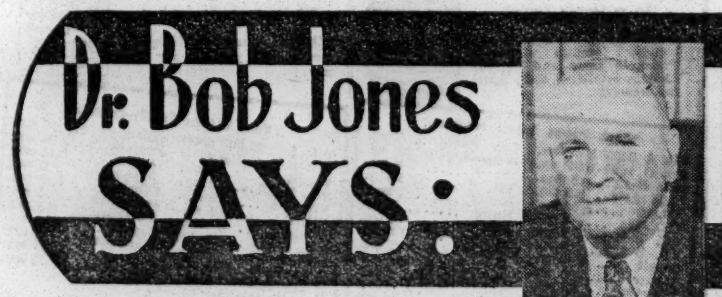
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We quote so much from our former Bob Jones University students who are evangelists and pastors of churches that people sometimes get the impression that we are training just preachers. This is not true. About one-third of our student body are young men studying for the ministry; but a good percentage will be teachers, and some will be businessmen, and some will go into other walks of life. Remember that we teach in Bob Jones University that every consecrated, surrendered Christian is a God-called person and that life is not divided into the secular and the sacred. For a Christian all ground is holy ground and every bush is a burning bush. I am quoting from a letter just received: "Tell Dr. Bob, Sr., and Jr., to keep the school just as it is—uncompromising. I have three girls who will be future students; so we count on your keeping the school right. May God continue to bless and prosper the school, its founder, and its president."

We are going to keep Bob Jones University right. A Christian school that ceases to fight against compromise and modernism and refuses to take a definite stand when the line is being rubbed out

between those who believe the Bible is the Word of God and those who believe the Bible just contains or may contain the Word of God has already ceased to be Christian in a Bible sense. The same Book that says "Go into all the world and preach the Gospel" also says "Contend for the faith." We tell our students that it is not right to disobey God by not contending for the faith in order to get a chance to preach the Gospel. Let it cost what it may, Bob Jones University is going to stay true and keep fighting and keep on sending out to all parts of the world well-trained young people with brains in their heads, grace in their hearts, and uncompromising, fighting convictions.

Now, if you approve of an institution that stands as Bob Jones University stands, then please pray for us, and help us line up the right kind of students so we can train the right kind of leaders, and please invest some of the money that God has given you in the work. Thank you, and God bless you.

BOB JONES, FOUNDER  
BOB JONES UNIVERSITY  
GREENVILLE, S. C.  
(Advertisement)

Remember, you may have your choice of any one of these five books, free with five yearly subscriptions to THE SWORD OF THE LORD for \$10, if mailed before June 1 when the subscription price goes up!

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And be sure to renew your own subscription now, if possible. See coupon at right.



# INCIDENTS and Illustrations

By Evangelist Robert L. Sumner,  
Contributing Editor



## Indian Giver

F. A. Tipps, of Justin, Texas, can be mighty thankful for the man who donated a pint of blood to the Flow Memorial Hospital Blood Bank. And the man who donated the blood can be mighty thankful for the burst of patriotism and good will which caused him to give it.

Here's why: Tipps went to the Denton hospital on the twentieth to donate a pint of blood. Three days later he was admitted as a patient to the same hospital after an automobile accident. When his physician found a blood transfusion necessary for his recovery, attendants went to the blood bank and got the pint of blood Tipps had contributed three days earlier and gave it back. What an unusual fulfillment of Ecclesiastes 11:1, "Cast thy bread upon the waters: for thou shalt find it after many days!"

## Sincerely Wrong

Folks often remark that it doesn't make any difference what you believe, just as long as you are sincere. The natural realm offers thousands of illustrations proving this to be folly in every other phase of human experience, making it a mighty risky gamble in the spiritual realm, to say the least!

Recently in Houston, Texas, a forty-six-year-old laboratory technician prepared what she thought was a dextrose solution for her patient. She poured two ounces of the mixture into a glass for the woman to drink and after taking a sip the lady exclaimed, "Oh, that tastes horrible!" The patient then proceeded to quickly drink the rest of the solution and fell from her chair dead. Authorities discovered the discarded medicine bottle in a waste basket and found it to be labeled "sodium cyanide." The laboratory technician had been sincere in administering the deadly cyanide but her mistake was fatal for the innocent victim who had been equally sincere in receiving it.

At about the same time, a family of seven sat down to the table in their home at Columbus, Ohio, for a quiet evening meal. Thinking they were eating edible mushrooms, they consumed a goodly portion of toadstools. At this writing, the eleven-year-old daughter is dead and three of the others are in critical condition. They were sincerely wrong!

The simple truth is that sincerity does not help in any realm, especially the spiritual, unless you

are also right. Proverbs 14:12 expresses it: "There is a way which seemeth right unto a man, but the end thereof are the ways of death."

**SIGNS OF THE TIMES:** In South Bend, Indiana, a young mother bent over her two-year-old daughter's crib with a cigarette dangling from her lips. Some of the ashes dropped onto the bed where the child was sleeping. A few moments later the mother left the girl, Karen, and two other children, one aged three years and one six months, in the house alone. The live ashes ignited the blankets in the crib and a raging inferno resulted. The two other children were rescued by firemen but even though the burning ba-

by was pulled out of her bed, she died later at the Memorial hospital. The careless, negligent mother did not arrive home until after the fire was completely over. This must be what L. & M. cigarettes call "living modern!"

## Church Business or Monkey-Business?

When I was in Corpus Christi, Texas, for a revival meeting last February, one of the members of the church gave me a news bulletin published by the Young Business People's Class of a local Methodist Church. Among the various announcements was the following:

**"SQUARE DANCE PARTY:** Square dancing is better than ever; so come hag, stag, or drag Tuesday to the Valentine's Day dance, second floor of church. Though couple dancing lasts from 7 to 8 p. m., the square dance will begin at 8 . . .

**"BULL FIGHT:** Tentative plans call for a YBPC to go to Nuevo Laredo Feb. 23, during the George Washington birthday celebration, and to cast a few OLE'S at the bullfighters. We'll go after second church service, for conscience' sake."

## Subscription Coupon

SWORD OF THE LORD  
214 West Wesley  
Wheaton, Illinois

Dear Friends:

Yes, before the necessary higher subscription rates go into effect on June 1, I am glad to co-operate with you by sending the following subscriptions.

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☐ How to Pray, R. A. Torrey  
☐ Bible Facts About Heaven, John R. Rice  
☐ Soul-Winner's Fire, John R. Rice

II. For five yearly subscriptions sent with \$10, you may check one of the following:

- ☐ In His Steps, Charles M. Sheldon  
☐ Hudson Taylor's Spiritual Secret, by Dr. and Mrs. Taylor  
☐ Stories for the Children's Hour, Kenneth N. Taylor  
☐ How I Know God Answers Prayer, Mrs. Rosalind Goforth  
☐ Immanuel, sermons by John R. Rice

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In this writer's humble opinion, a church group which stoops to Sunday bull fights and "hag, stag or drag" dances has lost its excuse for existence. Could you imagine Peter, Paul, Stephen or Jesus participating in such she-nanigans?

## Divorce Denied

This column would like to give orchids to Circuit Judge John J. Niblack of Indianapolis, Indiana, for refusing to grant a divorce to Mrs. Martha E. Connelly. This nineteen-year-old flaunter of the sanctity of the home had applied for a divorce because her husband, William Connelly, insisted that she read her Bible, wear skirts instead of blue jeans, and attend church. Judge Niblack ruled that the husband was "well

within his right on all three points" and denied Mrs. Connelly her petition for divorce.

Times and customs change but the Word of God is "settled in Heaven" for ever (Ps. 119:89). The infallible Word reminds us that the only ground for divorce is fornication and "whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery" (Mark 10:11, 12).

Evangelist Sumner can be seen and heard:

Thru June 1:

Capitol Baptist Church  
3932 Alabama Avenue, S. E.  
Washington, D. C.

June 3-15:

First Baptist Church  
Pana, Illinois

## Highland Lake Bible Conference

Highland Lake, Sullivan Co., N. Y.

The Highland Lake Bible Conference has been operating for 18 years on 45 acres of land located high in the Catskill Mountains, overlooking two natural lakes. With two large hotels built for secular resorts during the prohibition days, with family duplex cabins, the Conference houses over 300 people.

One of the unique features is the Young People's Bible Institute held during the summer. Over 130 young people will be coming to this Institute but Evangelist Merle Fuller, Director, reports that they have now approximately 250 applications.

The General Conferences accommodating both young people and families, including older folks, open Saturday, June 28, and con-

tinue through Labor Day.

Dr. John R. Rice will be ministering at Highland Lake in the General Conference August 11-16.

Reservations are now being received. There are approximately 22 sports activities on the grounds.

Mr. Fuller states that this summer he anticipates the largest crowds in the history of the Conference. Those desiring further information should write to Evangelist Merle Fuller, Highland Lake Bible Conference, Highland Lake, N.Y.

The Highland Lake Bible Conference also operates the Harmony Heart Camp for boys and girls and young people at Jermyn, Pennsylvania.

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Vit. B-6 . . . 0.5 mg.	Molybdenum . . . 0.15 mg.
Cobalt . . . 0.15 mg.	Iodine . . . 0.5 mg.
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Fluorine . . . 0.1 mg.	Zinc . . . 1 mg.
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Vit. B-2 10 mg.	Manganese . . . 1.5 mg.
Vit. B-6 2 mg.	Cobalt . . . 0.15 mg.
Vit. C 150 mg.	Potassium . . . 5 mg.
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# Sword Conference

## June 1-4 at

### Dumas, Texas

Our Christian readers in the Panhandle of Texas, in Oklahoma, Kansas, and New Mexico will be interested in a big Sword of the Lord Conference on Revival and Soul Winning June 1-4, Sunday through Wednesday, at the Bible Baptist Church in Dumas, Texas, Brother Clyde Spain, pastor.

Speakers will be Dr. Bob Jones, Sr., and Editor John R. Rice. We are looking for a great time of blessing.

The large church building is air-cooled. The church is providing rooms in Christian homes for out-of-town visitors. Preachers and Christian workers from far and near will find a glad welcome and a place to sleep. Meals will be available at moderate expense. Those who wish motel or hotel accommodations may write Rev.

Clyde Spain, Pastor, Bible Baptist Church, Dumas, Texas, who will try to make reservations for you at your expense. Please give exact information about time of arrival, how many with you, etc.

Besides large Sunday services, it is planned to have Dr. Jones and Dr. Rice speak each morning between 9:30 and 12:00 and each evening at 6:45 and 8:00. Sweet fellowship is expected and we earnestly pray for a great moving of God's Spirit on all our hearts in a life-transforming time of learning the Word, getting help in soul winning and revival, and seeking the fullness of God's power.

Meet us at Dumas, 40 miles from Amarillo, Texas, June 1-4.

## The Communist Conspiracy and the Churches

Herbert A. Philbrick, nine years an undercover F. B. I. agent, operating in the top level of the communist apparatus in the United States, had this to say in an article in the *Christian Herald* of April, 1953, entitled, "The Communists are After Your Church":

"It is no accident that your church is the number-one target of the communist conspiracy in America today . . . Virtually no communist or communist front activity takes place today without ministerial and church support, sponsorship or participation.

Sometimes this shows up in church literature. The Communist Party leans heavily upon publicly printed and distributed magazines, papers and books which do not bear Communist Party identification as such. But one can spot the communist influence by the terminology often used—the scoffing at capitalism, the labeling of the United States as 'imperialist,'

the sneering directed at the profit motive.

"America is not wholly perfect. But neither is it wholly imperfect, as the communists would have you believe.

"In 1942 I was ordered by the Party to maintain strong ties with the Baptist church, the denomination with which I had been affiliated since early youth. I did this, joining the First Baptist Church of Wakefield, Massachusetts . . . *The most shocking fact was that there was also a special subversive cell of hardened, disciplined, trained agents of Stalin, men who were ministers of the Gospel!* . . . I am not guessing about this. I saw those ministers in action—ruthless communist leaders, prostituting the Christian ministry to the evil ends of atheism and oppression. They knew exactly what they were doing."

## Word of Life Rally June 7

New York City's Madison Square Garden will be the scene of another giant youth rally on Saturday night, June 7th, at 6 p.m., commemorating the 18th year of broadcasting the Word of Life Hour. Twenty thousand young people are expected to fill the Garden as car caravans, bus loads and trains come in from all over the eastern part of the United States.

Jack Wyrzten, director of the Word of Life Fellowship, noted youth leader and radio preacher, will be the speaker at the 18th Anniversary Rally. Special musicians are lined up for the program, and Mr. Wyrzten will present people from various walks of life to tell of their faith in Christ. The nationwide broadcast of the Word of Life Hour will originate from the Garden at 7:30 p.m.

This will be the 7th Word of

Life youth rally to be held in Madison Square Garden.

Eighteen years ago the Word of Life Hour was heard on a small Brooklyn station. Today it is aired around the world over more than 300 stations, originating on the Mutual Network at 7:30 p.m. each Saturday night. This is the only youth gospel broadcast now heard coast to coast, and millions of young people are reached each week.

### you know our address . . .

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214 W. Wesley, Wheaton, Ill.

so, if you move, be sure to let us know where you are by sending us your old and new addresses (including zone number) five weeks before you make the change. The Post Office will not forward papers unless you send postage.

*A man is entitled to whatever comforts he is able to enjoy as long as he travels the road of duty. On the road of duty Abraham had servants, camels, and wealth. On the road of duty Elijah stepped into a heavenly chariot and went home without dying. On the road of duty John the Baptist lost his head. On the road of duty Paul found a dungeon and went around with a bloody back. Let's stay on the road of duty and anything that we can find in the way of comfort, it will be all right for us to enjoy it. It is when we step off the road of duty to enjoy the comforts of life that we do wrong and suffer the consequences.—Bob Jones, Sr.*

## Vice-President Wrong?

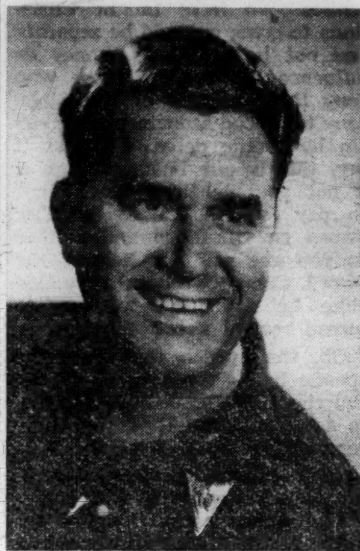
(Continued from page 3)

defense of the faith, stirring of revival fires, winning souls, as America's Foremost Weekly does constantly, is your business as well as mine. I get no salary as editor, and never have. I get no commission on subscriptions, no pay for my sermons and articles. I push THE SWORD OF THE LORD for the good it can do. You have the same responsibility as I have to get out the Gospel, to stir revival fires, to defend the faith, to help young people, to stir up the

hearts of preachers for soul winning and revival. It is your responsibility, too.

God knows how these long years my heart has cried for revival. On my face in a room in Roseland YMCA, Chicago, some seventeen years ago, I promised God we would bring back city-wide campaigns in America at any cost. He has helped to do it. When THE SWORD OF THE LORD was started you could hardly sell a book of sermons. There was hard-

ly a Christian magazine in America that would even print a gospel sermon. Even the books of messages of Dr. H. A. Ironside, published by Loizeaux Brothers, were called "Gospel Addresses," because the word "sermon" was out of date and was sneered at. The evangelists had nearly all quit calling themselves evangelists. They were "world travelers" or "Bible teachers." By God's grace we have seen again the day of great revival. Not only in the large city-wide campaigns in Buffalo, Cleveland, Seattle, Chicago, (Continued on page 6)



Evangelist BILL RICE

## The Ranch

The Bill Rice Ranch, composed of approximately 1,300 acres, is in a setting that is not only beautiful but steeped in the romance of frontier history. In rugged foothills, it was once the site of Indian Villages. Hundreds of arrow heads and other relics have been found in Sunshine Valley and more than a score of Indian altars may still be seen intact on the crest of Altar Mountain.

The old pioneer road that was once a main highway from Nashville to the Mississippi still runs through the ranch. Davy Crockett and Sam Houston rode down this very road on their way to Texas. The ruins of an ancient log cabin with handmade shingles may be seen in the deep woods across the pass—and there are at least two pioneer graveyards on the ranch.

Today horses, ponies, donkeys, cattle, buffalo, dwell peacefully in the mountains and valleys of the ranch. And instead of tribes of Indians, hundreds of campers come each year to Cumberlandwood, the camp on the slope of Scales Mountain. From many states they come to live in clean, cool, comfortable cabins, Honeymoon Hotels or the modern motel. They eat all they can hold of delicious, wholesome food. They ride beautiful horses, fish, hike, play table tennis, shuffleboard, miniature golf, badminton, soft ball, etc.—or just plain loaf!

Best of all, here campers have fellowship with other Christians while enjoying the ministry of many of God's finest evangelists, Bible teachers and gospel singers. Hundreds of unsaved have been converted here.

In Jesus' name, we invite you to come this summer for spiritual blessings, Christian fellowship, rest and recreation.

## Crippled Children

June 15-21 physically and mentally handicapped children will be at camp. Mr. and Mrs. R. E. Woodward will direct their services in cooperation with camp activities.

## The Location

THE RANCH IS LOCATED ON HIGHWAY 96 (FRANKLIN ROAD) NINE MILES WEST OF MURFREESBORO — FIVE MILES FROM JUNCTION OF 41-A AND 96. A LARGE SIGN MARKS THE ENTRANCE TO THE RANCH.

## This Summer Come to CUMBERWOOD

### Colorful Cowboy Camp on the BILL RICE RANCH

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RESERVATIONS SHOULD BE MADE AHEAD OF TIME. WRITE FOR FOLDER GIVING FULL DETAILS, OR SEND ADVANCE RESERVATION DEPOSIT OF \$1.00 PER PERSON NOW. SAY WHEN YOU WILL ARRIVE, WHEN YOU WILL LEAVE, HOW MANY IN THE PARTY AND WHETHER YOU WANT CABIN, HOTEL OR MOTEL ACCOMMODATIONS. WRITE BILL RICE, BILL RICE RANCH, MURFREESBORO, TENNESSEE.

June 8-14—WORKING WEEK. Speakers: Pastor Bob Gray and others.

June 15 - 21 — WORKING WEEK. Speakers: Dr. Sam Morris and others.

June 22 - 28 — WORKING WEEK. Speakers: Evangelist Homer Britton and others. (D.V.B.S. for children under twelve each morning during the three working weeks.)

July 6-12 — DEAF EXCLUSIVELY

July 15-19 — DEAF EXCLUSIVELY (The interpreters and teachers for the deaf will remain for all the conferences mentioned below, also.)

July 20-26—YOUNG PEOPLE. Speakers: Evangelist Hugh Pyle and others.

July 27-Aug. 2—YOUNG PEOPLE. Speakers: Evangelist Homer Britton and others.

Aug. 3-9—SOUTHERN BAPTIST FELLOWSHIP. Speakers: Harold Sightler, Paul Levin, Dolphus Price, J. R. Faulkner, John R. Rice, etc.

Aug. 10-16 — YOUTH FOR CHRIST. Speakers: Evangelists Bill Stevens, Ted Engstrom, Bill Eaken, Ray Childress, Jim Smith, etc.

Aug. 17-24—SWORD OF THE LORD. Speakers: Evangelists John R. Rice, Walt Handford, Robert Sumner, Bill Rice, etc.

## What to Bring

(All Conferences)

Bring bedding including a light blanket or quilt and pillow. The nights are deliciously cool—just right for sleeping.

Men:—bring sport clothes for work, play and services.

Women and girls:—bring sport clothing but please plan to wear skirts and dresses—no shorts or slacks. Ride in pleated skirts or culottes.

Everyone will want to bring towels, soap, writing material and Bible.

## Cost Per Week

Basic rate includes \$12 per week per person for registration, insurance, meals and accommodations in duplex cabins with modern toilets and bath near by; \$15 per week per person or \$2.50 per day in Honeymoon Hotel; \$18 per week, \$3 per day, per person for meals and room in nice large motel rooms with private bath. These rates involve two or more persons per room. There must be at least four people in each motel room or enough extra must be charged to make up the deficit.

### Working Week

Room and board may be earned by working four hours daily during Working Weeks.

An opportunity for the entire family to enjoy a wonderful Christian vacation with great Bible teaching and preaching and wholesome recreation. If husband or father comes he may bring his entire family. Those who are twelve or over pay only \$2 a week and work four hours daily with the rest of us. Those under twelve pay only \$1.25 a day. Those over 12 who do not work pay regular rates.

Boys 15 and over may come alone.

Women and children may not come unless accompanied by husband or father.

Daily Vacation Bible School each morning for children under 12, conducted by Ruby Whitley.

## The Deaf

July 6-12; 13-19

(A separate folder will be sent to each deaf person on our mailing list.)

These two weeks are exclusively for the deaf. Many will want to stay for the two following weeks for young people and some will remain all summer. Interpreters and teachers for deaf will be at camp all summer.

Deaf of all ages from every state are invited to come free of charge. These will be wonderful days of learning about Jesus. Gospel services twice daily. Dr. Bill will speak to young people each day. Mrs. Bill Rice will have charge of the program.

This is the only camp ground in America dedicated to the deaf. And, as far as we know, more deaf attend Cumberlandwood than any other camp in the whole world! Deaf came from nine different states last summer.

Be sure and plan to come. Send in your reservation right away.



## With the Evangelists

(Continued from page 2)

School session where Mr. Himes made the plan of salvation clear to them. Also, two teen-age girls who saw their need for Christ through his messages came forward to accept Christ on the closing Sunday of the meetings. We praise the Lord for these results! However, we realize too, that other results not seen as yet are in the offing. The Lord was good to us."

**EVANGELIST TOM LANDERS**, Box 888, Garland, Texas, writes the following kindly letter: "Dear Dr. Rice:

"Just a brief note to ask your prayers for our meeting which began last night here in the Galilean Baptist Church. I know that this church is still dear to your heart, so please pray that God will give a great harvest here.

"Real revival began in the first service last night. The power of God fell. One hundred people flooded the aisles in tears, confessing specific sin, getting right with one another and with God. There were ten additions to the church, five for baptism and five by letter. One young man just out of the pen after serving a sentence for murder, came in tears and gave Brother Bob his switchblade knife. There is a great spirit of burden and joy. I believe that God is going to give us a great time.

"You will rejoice with us over our meeting just closed in the Trinity Baptist Church of Fort Worth, Dr. Floyd LeFevers, pastor, I don't have the official record, but the pastor told me before I left that there were over 300 decisions. Approximately 90 additions to the church, some 12 or 15 other professions not uniting with the church. Praise the Lord and give Him the glory.

"Your editorial the other day in which you mentioned praying for evangelists touched my heart. I appreciate your genuine concern. It is true that many are choosing the expedient route. It is also true that it is very, very difficult financially these days. I have been going in debt every year, and there have been times when things looked very dark, but I had rather die than not be true to Jesus. I have turned down several tempting offers from large good pastors. Thank the Lord my precious wife who has done without so much is cheerfully surrendered to do God's will whatever the cost. So we are going to stick. God's power and blessing is upon our evangelistic ministry. Pray for us as we try to stand without compromise true to the calling God has given us."

We trust that readers of The Sword will pray for all the evangelists who are trying to stand true to Christ. God give us grace to preach with power and not to compromise.

**EVANGELIST BOB NICHOLAS** (544 East 3rd Ave., Escondido, Calif.) was recently in a ten-day campaign at South Vermont Baptist Church in Gardena, California. "There were 67 professions of faith, seven additions to the church, 13 baptized," writes Pastor Billy G. Kellough. He further states that "Brother Nicholas has a marvelous children's program called 'Jimmy's Little Mystery House.' In two Saturdays there were 52 professions of faith of children and young people."

This was Nicholas' second revival in this church.

The Baptist Temple in Akron, Ohio, had recently for revival **REV. B. R. LAKIN** (2695 Cleveland Road, Wooster, Ohio). The evangelist reports 135 conversions, 123 joined the church in the eight-day meeting. This was his 13th revival in Baptist Temple, and he will return again in October, 1959. Pastor is Dr. Dallas Billington. Brother Lakin is booked for all this year, and most of '59, with part of 1960 taken also.

Pastor R. H. Keyes, Jr., of Galilean Baptist Church, Dallas, Texas, reports on a recent revival conducted by **EVANGELIST TOM LANDERS** of Garland, Texas:

"Brother Landers was with us for eight days, during which time 34 accepted Christ as Saviour and 34 people united with our church by letter, making a total of 68 additions. There were also over a hundred rededications and decisions made by members of the church, especially among our young people. Brother Landers is a dynamic young man who preaches the whole Bible, and he was truly a blessing to our church. I wholeheartedly recommend him."

In a revival campaign April 13-20 with **EVANGELIST BILL COMPTON**, (1801 College St., Decatur, Alabama) the First Baptist Church of Tarrant City, Alabama, saw the following results: 25 professions of faith, 20 rededications, and 3 surrendered to full-time service. The pastor is Rev. Bruce Talley, who commends the evangelist.

Brother Compton also was at Orient Park Baptist Church, Tampa, Florida, in April, where 34 came forward on profession of faith, and 4 joined the church. Pastor Babb H. Adams had nice things to say about the evangelist, especially commending his work as a soul winner in the homes.

God gave a good revival April 17-27 to the Halsey Baptist Church, Troy, Michigan, under the ministry of **EVANGELIST BOB EATON** whose address is 96 E. Blvd. South, Pontiac, Michigan. Dr. Keith R. Rueggesser, the pastor, writes that "eighty—a large percentage of whom were men and wives—came to Christ for salvation, and literally dozens of saints confessed sin. Several entire families were saved. Members of our church, who had never before seen the Holy Spirit come down in mighty power, are thrilled beyond description." Then he heartily endorses the ministry of the evangelist and says that they will have at least three baptismal services to take care of the new converts and those who were Christians but only now realize the need for baptism.

**EVANGELIST BOB OUGHTON** (P. O. Box 50, Belleville, Illinois) was greatly blessed in a revival at Jennings Baptist Church, Jennings, Missouri, pastored by Rev. Bill Bowler, who states that the results of this two-week meeting cannot be measured by decisions, although there were many visible results. Eight souls were saved, many family altars established. Many began tithing for the first time. Brother Oughton's background as a weight-lifting champion and professional wrestler had a tremendous appeal to both young and old. The pastor enthusiastically recommends the evangelist.

Cottage Grove Baptist Church, Houston, Texas, just experienced a revival led by **EVANGELIST PAUL CARLIN** and Gospel singer Jerry Bernard, both of Waco, Texas. There were 21 coming forward on profession of faith, 13 by letter, and 2 surrendering for the ministry. The meeting was reported by the pastor, Rev. John Brady.

**EVANGELIST WILLARD FULLER** (P. O. Box 1234, Natchez, Mississippi), held an 8-day revival recently at the Grand Ecure Road Baptist Church in Natchitoches, Louisiana. There were six professions of faith, including two adult Catholics, and two joined the church by letter. Pastor Ernest F. Lilley states that a real revival came to the church, "one which lasts after the evangelist is gone."

A successful revival campaign was conducted by **EVANGELIST JAKE BOGGS** in the First Baptist Church, Mannington, West Virginia, February 26 through March 9, 1958. There were eighteen first-time decisions, five rededications, and five transfer of membership. The spiritual life of the church was strengthened, and the impact of the campaign was felt throughout the entire community. "We thank the Lord

where this editor was used of God, but in great campaigns with many other preachers.

By God's grace we have introduced literally dozens of evangelists, have helped to get them meetings, published their pictures, reported their meetings. We have answered those who would slander evangelists, those who would talk against plain Bible preaching against sin, those who insisted there ought not to be any public invitation. We have opposed modernism. We have taught Christians to come out and be separate and not to use God's money or influence to back up those who deny the authority of the Bible, deny the blood atonement, the virgin birth, the deity of Christ. I say, this is our business. But is it not your business too? I get no pay for what I do for THE SWORD OF THE LORD and neither do you get paid for helping the Sword. Cannot we both serve God alike by doing all we can to spread revival fires?

Oh, the burden that Paul the apostle had—"the care of all the churches." Well, I have it, too. In some measure it is your burden, too.

So I think the vice-president, our beloved Evangelist Walt Handford, is mistaken in thinking you will not send your subscriptions unless we write you a letter. You are responsible Christians and I think you will do right about it. You owe as much to God on this matter as we do, and you will give an account to God for whether or not you keep the faith and keep the charge God has given you.

There are some who have great responsibility to THE SWORD OF THE LORD individually, because it has helped them. We spent \$10,000 boosting one widely known evangelist. We defended him when he was attacked by other Christian leaders. We explained his mistakes. We asked people to be patient. So he owes something to THE SWORD OF THE LORD because of actual blessings received.

We introduced to America another evangelist. We got him his first campaign north of the Mason-Dixon Line. He was soon used in great city-wide campaigns. He owes something to THE SWORD OF THE LORD for personal help received.

for Evangelist Jake Boggs, and say with all the feeling at our command that his fellowship and ministry has been a great blessing to our church," writes Rev. Cecil Patterson, pastor.

"We have just concluded a most gratifying evangelistic campaign in the Athens Baptist Church, Athens, West Virginia, March 10-23," reports Rev. James M. Fogg, about the ministry of Brother Boggs. Twenty-one professed Christ. The night most enjoyed was "Old-Fashioned Night."

The South Parkersburg Baptist Church also experienced a very successful two-week pre-Easter revival campaign under the capable leadership of Brother Boggs. A total of 79 came forward during the meetings with nearly 60 for baptism and 7 by transfer of letter. A fine group also rededicated their lives to Christ and the church. Success hinged on prayer, preparation, personal evangelism, and good gospel preaching. Pastor James L. Kipp says, "I do not believe I have ever worked with an evangelist who was more concerned for the souls of men or more willing to work on the church field. The tireless efforts of Mr. Boggs and his inspirational, Christ-centered messages have meant a complete rejuvenation of our total church program. We thank God for this man and his work in churches everywhere."

The evangelist's address is P. O. Box 41, Charleston 21, West Virginia.

Nine accepted Christ in an 8-day revival at Grace Community Church, Burney, California. The evangelist was **EDDIE WAGNER** (513 N. Fullerton Rd., LaHabra, California). As always in Brother Wagner's meetings, many other decisions were recorded. Pastor of the church is Rev. Horace W. Tyrril.

## Vice-President Wrong?

(Continued from page 5)

With another evangelist we sent an advance man to clear difficulty where a scandal had arisen. It cost me \$200 but we saved a meeting for that evangelist and helped to keep him in the work. He may want to send subscriptions because of a personal duty and obligation to THE SWORD OF THE LORD. To hundreds of other preachers, evangelists, and pastors we have given promotion and publicity. Many an evangelist gets space in THE SWORD OF THE LORD that would sell for \$200 and never even says, "Thank you." I say many, because of personal obligation to THE SWORD OF THE LORD, ought to send subscriptions. Some were saved through this paper. Others have received spiritual help. They too, owe us help and should send subscriptions.

But if you are not indebted personally to THE SWORD OF THE LORD, you still owe it to Jesus Christ to spread the Gospel, to stir up God's preachers, to strengthen young Christians. To help people not to fall into the snare of cults and not to have their faith broken down by modernism. So it is your business, too, and we trust that many thousands will send subscriptions at once to THE SWORD OF THE LORD.

### This Offer Closes June 1; So Hurry!

THE SWORD OF THE LORD now has a regular subscription price of \$2.50 per year, but on June 1 the price goes to \$3. Meantime you may send subscriptions at the following rates. You may renew your own subscription three years for \$5 and get a lovely book free.

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Or you may have either of the above pamphlets free with three one-year subscriptions at \$6.

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3. *Stories for the Children's Hour* by Kenneth N. Taylor, 255 pages, 48 Christian stories, four-color paper cover; or
4. *How I Know God Answers Prayer* by Rosalind Goforth, wonderful true stories of answered prayer, clothbound, \$1.75; or
5. *Immanuel*, 6 favorite sermons by Editor John R. Rice, heart-warming, soul-winning, a lovely



gift book, clothbound, value \$1.75. BUT THIS OFFER CLOSES JUNE 1!

June 1 the subscription price goes up to \$3 a year, two years for \$5, three years for \$7. We hope you will do your part, send your own renewal and send subscriptions for others at once.

Be sure to give names and addresses carefully. Mark each subscription "new" or "renewal" as necessary. Tell what free premium book you are entitled to and desire and say where to send it. Rush your subscription to THE SWORD OF THE LORD, 214 West Wesley, Wheaton, Illinois.

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## Evangelical Responsibility Today

(Continued from page 1)

is still a fine word. Its warmth and fire have leaped across sectarian boundaries. In times of revival and spiritual abundance this is specially evident. "When the harvest is at the full, the fences are invisible."

It is not enough, however, to claim one's place under the evangelical banner. Nor is it enough to stand in the evangelical tradition. There are unmistakable evidences which identify our heritage, and unless these repeat themselves in our time we cannot rightly claim the word as descriptive of ourselves. What are they then?

### 1. Evangelicalism Is Characterized By Its Direct and Constant Appeal to the Authority of the Bible

For us the Bible is the Word of God; this is no longer a focus of debate. It is fundamental to our discussions. We regard the Scriptures not only as sufficient, but as of supreme authority in matters of teaching and conduct. With the Wesleys we can say fervently,

*"O give me that book! At any price, give me the book of God."*

This is the anchorage of our faith. We may admire great scholars, and respect profound thinkers. We may do homage to all that theology has done for us. But our strength lies in the ordinary believer's understanding of the plain meaning of the Bible. We are far less likely to be impressed or overawed by an array of ecclesiastical brilliance than are those who have forsaken the historic faith.

In the prevailing 'ecumenical' climate, for instance, evangelicals are discovering that the authority of Scripture is being gradually superseded by humanistic ideals. For this reason alone, if for no other, steadfast testimony to the supreme place of the Bible is becoming increasingly necessary. While there is currently much talk of the 'scandal' of our divisions, I believe that the true scandal must be sought where the church has manifestly rejected the historic biblical faith.

Our appeal to Scripture embraces the right of "private judgment," which, while fully recognizing its divine origin and authority, means the right to inquire, learn, and interpret, as individuals, without direction from popes or councils.

Whatever else there is in the evangelical heritage—and there is much else—it begins at this point, with the Bible as the Word of God.

### 2. Evangelicalism Is Distinguished By Its Joy in the Saving Virtue of the Cross of Christ

"Out of the fullness of the heart the mouth speaketh," and this theme is ever upon our lips, in our songs, our witness, and our preaching.

*"E'er since, by faith, I saw the stream*

*Thy flowing wounds supply,*  
*Redeeming love has been my theme,*

*And shall be till I die."*

—W. Cowper

When Carlyle walked with Emerson over the hills of Craigen-Puttock, he pointed to a spire in the distance and said, "Christ died on the tree, and that built Dun-scare Kirk yonder." For us that is the heart of the New Testament message. Paul says he delivered that message "first of all . . . how that Christ died . . . rose again . . ." From that corn of wheat fallen into the ground has sprung a mighty harvest through the ages.

I believe that on this point, namely the substitutionary death of Christ, in which was borne the penalty of our sin, evangelicals must be precise and unequivocal. If any man demurs at this we feel that he lacks in cardinal teaching. Once we forsake this doctrine for some lesser theory we shall be shorn of power more quickly than Samson of his locks.

### 3. The Evangelical Faith Holds to the Necessity of the Work of the Holy Spirit to Bring About Conviction of Sin, Repentance, and Saving Faith

From this working, and by His agency, there comes to the believing man a new and heavenly birth; and as a result of faith alone a man is justified before God.

I am aware that volumes might be written on each of these great subjects. To attempt a summary of them within the compass of a few sentences gives an almost overpowering sense of restriction.

Thus far I have mentioned only matters of doctrine. But in practice, too, there are marks which should clearly establish the identity of the evangelical faith. Let me mention the most prominent of these, namely,

### 4. The Priority Given to Preaching in the Propagation of the Evangelical Faith

We believe that preaching is the one divinely-ordained instrument of salvation to men. Hence in our services the sermon occupies the central place. In our time there is tremendous pressure being put upon us to modify this practical emphasis. In some parts of the world, where churches are doctrinally sound, trifles are choking the life out of true preaching, and the whole church is suffering from malnutrition as a result. Evangelicals will have to be on their guard to preserve this honored and scriptural method. We are in danger of losing much by expecting our ministers to be good organisers, good mixers, capable money-raisers,—everything but that for which God gave them to us, namely preachers of righteousness.

Now to ask our second major question:

### II. Does the Evangelical Faith Matter?

Is it of any great importance? When Paul was arraigned before the pro-consul Gallio to answer for his teaching, Gallio said bluntly, "O ye Jews . . . if it be a question of words and names, and of your law, look ye to it: for I will be no judge of such matters. And he drave them from the judgment seat" (Acts 18:15).

To him this was a quibble about terms. He was mistaken, of course, and ignorant. But there are many Gallios today ready to dismiss serious doctrinal matters as if all such debate was mere quibbling and theological hair-splitting. Now we know that such hair-splitting does in fact take place, and that in some quarters it has led to bitter and uncharitable criticism. We deplore such attitudes, which are clearly contrary to New Testament standards. But let us be sure that we deplore just as much the attitude of laissez faire, of amiable tolerance, which gives the impression that these are matters not important enough to warrant argument. We look in vain among the apostolic writings for such benevolent indifference. On the contrary we gain the impression that the faith was something to merit earnest and devout enquiry.

### Not a Matter of Tradition

To preserve the evangelical heritage because of loyalty to tradition is of doubtful value. A traditional standpoint may be noble, but it may also be a stubborn hindrance. The Christian church is not a museum. It is not a guardian of venerable objects which have no further present use. If our heritage is worth preserving it must be because it has a present and living value, a dynamic for our time; above all, because it has divine authority and sanction.

### Face It: There Is No Other Way!

If the Scriptures allowed us latitude on this point, we might be justified in minimising the absolute distinctiveness of the evangelical faith. But its solemn words exclude all other claims. "Though we, or an angel from heaven, preach any other gospel unto you . . . let him be accursed." Perhaps you have felt the 'intolerance' of such words.

Here lies one of our continual temptations, to yield to the taunt

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### One Leg, or Two?

A one-legged schoolteacher from Scotland came to J. Hudson Taylor to offer himself for service in China.

"Why do you, with one leg, think of going as a missionary?" asked Taylor.

"I do not see those with two legs going, so I must," replied George Scott.

He was accepted.

\*\*\*\*\*

flung at us, "You think you are the only ones in the right." The fear of being thought bigoted can be very real; the more so since bigotry undoubtedly plays a large part in religious fanaticism. And none of us likes to be called a fanatic. Yet we must resist that fear. We must take the risk and hope by Christlikeness and meekness to persuade others that there is a distinction between evangelical conviction and stubborn bigotry.

### This Faith the Foundation of All Blessing

The evangelical faith matters, because every notable revival in the church's history has sprung from it, and has resulted in a return to it. God's blessing is not arbitrary. His outpourings of blessing are related to certain scriptural conditions. Preaching the Word is one of them. If that preaching becomes the propagation of human cleverness then we are utterly undone. Then our message may well charm the ears of the modern Greeks, and it may find favor with many in high places, but as an instrument of conviction and revival it will be a blunted arrow.

So much for the question, Does it matter? I believe it does, and we must surely suspect the quality of an evangelicalism, so-called, which takes no trouble to maintain its purity.

### III. How Are We to Maintain This Evangelical Witness?

What methods are we to employ? What pitfalls must we avoid?

### 1. We Must Continue to Seek the Active Co-operation of All Who Have Essentially the Same Purpose At Heart

If we do not do this out of Christian love and sympathy, then the pressure of sinister world forces may compel us. We must join hands with God's true children everywhere in the primary concerns of the church. In any sort of isolation there are special dangers. These we can avoid.

### 2. We Should Contend Without Being Contentious

Unfortunately these two things have been often confused. Principle is one thing. Argumentativeness is another. Strife and contention which are animated by a pugnacious spirit—these things we must avoid as foreign to our way. "Let this mind be in you, which was also in Christ Jesus." When contending for principle it is not easy to do so without strong feeling, even anger, especially if the thing defended is dear to a man's heart.

It takes rare grace to blend courage with meekness. Our Lord is the supreme exemplar in this. The faith has often been defended in such a boastful and bellicose fashion that it becomes a clash of personalities. Such bitter displays do harm in estranging some who share our deep convictions. Was it John Wesley who prayed, "Lord, if I must contend, let it not be with Thy people"? Perhaps that prayer was not answered as he wished it, nor was it possibly an altogether wise request, but its spirit is at least right. If we must enter into controversy—and I think it unavoidable—then let it be with restraint and meekness, remembering whom we represent.

### 3. We Must Maintain the Faith By Teaching It

This is elementary, you will say. In theory, yes. But in practice one notices a tendency to be impatient with thoughtful expository preaching. Perhaps our age hasn't the time to listen. We want our preachers to be "brief, bright and brotherly," with the stress on brevity. No matter so much what he says, so long as it is said well and said quickly; and so long as it takes a minimum of thought to follow. Such is the popular demand for this type of preaching that it has virtually crowded out the more necessary, patient teaching of the Word. Preachers vie with each other to gain a hearing for snippets and catching topics. How far this is from the apostolic method!

Timothy was told to "exhort with all longsuffering and doctrine." One notices that longsuffering there is a pastoral virtue. The impression we have is that the

hearers have mostly claimed it for themselves.

### 4. We Cannot Maintain a Pure Faith Without Exposing Error

The onus of proof is a serious one, and should never be lightly undertaken. But here again we have to disregard the modern cry, "Let's be positive," and, "Why be negative?" Our Lord was often "negative." So were the apostles at times. Whoever can read the New Testament without seeing this must surely be culpably blind.

No one would pretend that the

(Continued on page 10)

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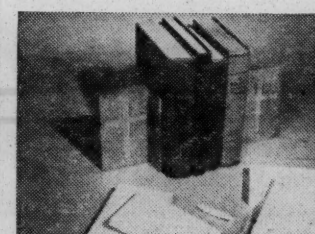
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## I Saw The \$2,164 Check . . .

(Continued from page 1)

THE SWORD OF THE LORD who otherwise would not be able to take it or perhaps would not hear of it.

### That Check of \$2,164 Challenges Me. Does It Not Challenge You?

The other day Zondervan Publishing House sent Dr. Rice a check made out to him for \$2,164. That was royalty that they expected to pay Dr. Rice for his books which they are now publishing and distributing. It was a lovely check, but Dr. Rice wrote them at once reminding them of his agreement when Zondervan Publishing House purchased our books and book publishing business in April, 1957. That agreement was the royalties should all go to Sword of the Lord Foundation and not to Dr. Rice. He asked them to change their bookkeeping so that no royalties would be credited to him and no checks sent to him. All royalties should go to Sword of the Lord Foundation.

This is not all of the royalties that come from his books. We have sold many of the books through THE SWORD OF THE LORD and the royalties on them also will be used by Sword of the Lord Foundation and not by Dr. Rice.

So Zondervan Publishing House wrote back most kindly, saying they fully understood the agreement and they were glad to correct the records. They sent a new check for \$2,164, payable to Sword of the Lord Foundation. Every bit of that money was put in the Ministers and Missionary Subscription Gift Fund. Now we will be able to send THE SWORD OF THE LORD to preachers, ministerial students, missionaries, national pastors who cannot send money to this country, to retired preachers who have little or no income, and perhaps other preachers who perhaps would not subscribe to the paper until they get acquainted with it and find how much blessing it will bring.

You see, Dr. Rice not only takes no salary from Sword of the Lord Foundation; he does not even take royalty on his books, but puts that royalty into subscriptions for those who he thinks it will bless the most, that is, preachers, missionaries, ministerial students, etc.

Now I think I should say that my own concern about this matter has been greatly developed because of my boss' great concern about preachers and missionaries and other Christian workers who need THE SWORD OF THE LORD. But I am asking you who read to pray with me that God will raise up many other large gifts such as Dr. Rice gave when he signed over all his royalty on his books to the Ministers and Missionary Subscription Gift Fund. I am asking that God will lay it on somebody's heart to send \$1,000, somebody else to send \$500 and many, many others to send \$100 each. Perhaps somebody ought to put THE SWORD OF THE LORD in his will; some others ought to give very large gifts. And those who cannot give much can give little. Someone will want to send \$1; somebody else may send \$5. But will you help us by prayerful and generous gifts to the Ministers and Missionary Subscription Gift Fund now? If you will, mark your gifts for the Ministers and Missionary Subscription Gift Fund, and thus we will be enabled to send this paper so blessed of God to thousands of others who need it and many of whom already wish it but have no money to subscribe. Many others, when they get acquainted with it, will subscribe for themselves and continue for a lifetime to be blessed by this paper. I am asking that those who love the work which is being done here will join me and join our editor and others who

give sacrificially to send THE SWORD to other Christian workers.

I will be anxious to hear from you. Why don't you address your letters with gifts to the Ministers and Missionary Subscription Gift Fund to me personally? I will see that you get a receipt which the United States Government will recognize in figuring your income tax. You may deduct up to 20% or more provided it is given to non-profit Christian enterprises like Sword of the Lord Foundation, recognized by the Federal Government. I want to know you

have read my article and that you take to heart my plea. Dr. Rice will be very happy and I will too if I may hear from you on this matter. Any gift, large or small, will be appreciated. What you do, do it for Jesus' sake and to help get out the Gospel and stir revival fires and to help keep people straight in preaching the old-time Gospel. Remember, I will send a receipt.

If you like, address your letters to Miss Viola Walden, THE SWORD OF THE LORD, 214 West Wesley, Wheaton, Illinois. I will be so glad to hear that you will help us carry on this good work.

Yours in Jesus' name,  
Viola Walden,  
Secretary to Dr. Rice

## Our God-Breathed Book

(Continued from page 2)

John uses the term here. And one who "confesses not that Jesus Christ is come in the flesh" is one who did not believe that the Christ prophesied in the Old Testament had come. They did not believe that He was born of a virgin as it was foretold that Christ would be in Isaiah 7:14. They did not believe He would die for man's sins as Isaiah 53 plainly taught. They did not believe He was the Son of God as the Second Psalm claimed. They did not believe that Jesus rose from the dead as Psalm 16:9, 10 clearly prophesied. Those who denied that Jesus Christ is come in the flesh denied that the Scriptures about His coming were fulfilled.

Such would not necessarily deny that there was a man named Jesus Christ, a prophet, a preacher, a teacher. But they denied that the Jesus Christ of the Old Testament, the Jehovah, the I AM of the Bible had come in the flesh, incarnate as a man. You see, any denial of Christ is a denial of the Bible.

So II John, verse 9, says, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son."

Here the Scripture says that one who does not abide in the Bible teaching or doctrine of Jesus Christ, does not have God, that is, he is unconverted. Any one who denies what the Bible teaches about the person and work of Jesus Christ, that is, His virgin birth, His deity, His blood atonement as a substitutionary sacrifice on the cross, His resurrection from the dead—one who denies these great facts about Christ as taught in the Bible "hath not God." But one who does abide steadfastly in the Bible teaching (the doctrine) of Christ has both the Father and the Son.

You see, any heresy about the infallible inspiration of the Bible is a heresy about Christ. And one cannot be saved who does not believe the Bible doctrine about Christ.

Those who talk of Christ and yet say it does not matter whether He was born of a virgin or not, simply are not converted, are not saved. We know that because they do not abide in the doctrine of Christ, so the Scripture says.

In John, chapter 8, Jesus spoke to the Pharisees and here also He made the Bible doctrine about Christ essential to salvation. There we are told:

"And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins." —John 8:23, 24.

Here Jesus sums up the teaching of His deity. Men are from beneath, Christ is from above. Other men are from this world, Jesus is not of this world. And then He says, "For if ye believe not that I am he, ye shall die in your sins."

However, the word *he* is not in the Greek New Testament. It is in italics to show that. What Jesus really said was, "For if ye believe not that I AM, ye shall die in your sins." Here Jesus refers to the Old Testament name of God given to Moses in Exodus 3:14. "And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." And Jesus, claiming to be the Jehovah of the Old Testament, the creator, God in human form, says to these Pharisees, "For if ye believe not that I AM, ye shall die in your sins."

In other words, one cannot have Christ without having the doctrine of Christ.

You might be wrong on other doctrines, on other teachings of the Bible, and be a Christian. But you cannot be a Christian and be wrong on the Bible doctrine of Jesus Christ, who He is and what He did. One who does not believe in the virgin birth, in the absolute deity, in the blood atonement, the bodily resurrection of Jesus Christ, is simply not a Christian. If one does not believe in the Bible teaching about Jesus, he simply is not saved. No, Jesus said, "Ye shall die in your sins."

One cannot be saved without believing the Bible, particularly in the essential matters about Jesus Christ Himself.

But if one accepts what the Bible teaches about Jesus, that He is very God, that He was born of a virgin, that He was sinless and perfect, that He died for man's sins on the cross, that He arose bodily from the grave, that He is coming again—if one believes that about Jesus, then he believes in the inspiration of the Bible!

No one can believe what the Bible says about Jesus, without taking the word of Jesus that the Bible is true! There is no way to accept Jesus as what He claimed to be without accepting what Jesus said about the Scriptures! In other words, any wholehearted acceptance of Jesus Christ takes His authority for the infallibility of the Scriptures.

Some befuddled people who have not thought things through and who do not quite know what they believe, may have questions and doubts without necessarily rejecting Christ. But any one who knowingly and intentionally turns against the Bible as the Word of God and thus rejects the Word of God, rejects Jesus Christ at the same time. Christ and the Bible stand or fall together.

Let every Christian, then, face this matter squarely. If you take Christ, you take the Bible. And any man who denies the inspiration of the Bible will soon be denying the virgin birth or the atoning death of Christ or the infallible knowledge of Jesus Christ or some other essential fact about Christ. The man who is an enemy of the Bible is the enemy of Jesus Christ and Christians should beware and mark as false teachers all those who deny the virgin birth, the bodily resurrection, the sinlessness of Jesus or His substitutionary death on the cross.

One who makes the Bible or any part of the Bible a lie, makes a liar of Jesus Christ who calls it His Word and who has guaranteed that it would never pass away. Jesus quoted and believed the Bible and put His approval and guarantee upon its authenticity and authority.

Oh, this wonderful Word of God! What a treasure we have that we have this revelation from God. We can know the mind of God, know the way to salvation and peace. We can know what God wants us to do. We can have the blessings He offers us in this precious Word of God. The friend of the Bible is a friend of Christ. The critic of the Bible is the critic of Jesus Christ. One who does not abide in the doctrine of Christ hath not God. One who does not believe what the Bible says about Jesus as the I AM, shall die in his sins. No preacher is fit to be heard as a man of God who does not believe implicitly in the whole Word of God.

(Sixth and last installment from the 38 page pamphlet *Our God-Breathed Book THE BIBLE*. Beautifully printed in blue ink, price 25c a copy plus 5c postage and handling, or five copies \$1.00 plus 15c postage and handling. Address the SWORD OF THE LORD, 214 W. Wesley, Wheaton, Ill.)

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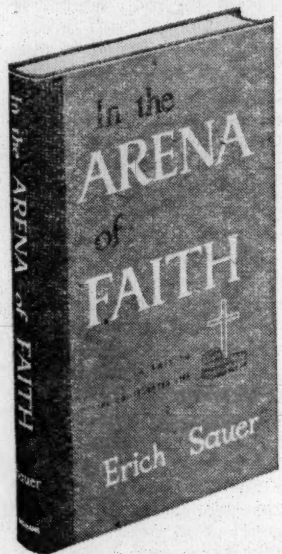
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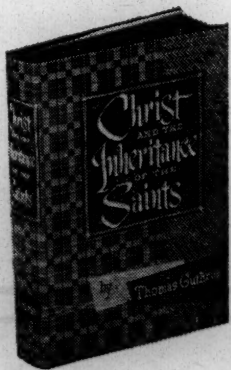
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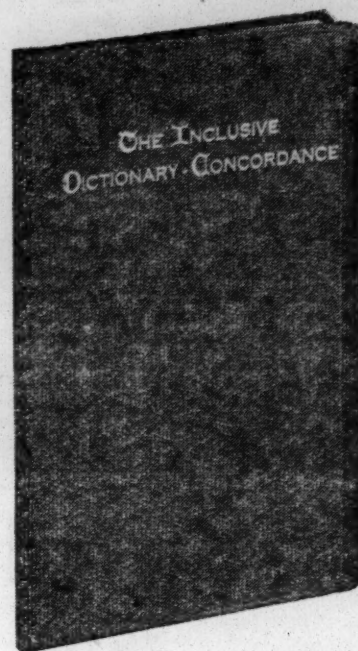
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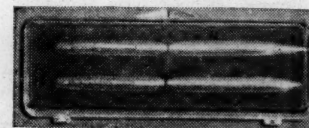
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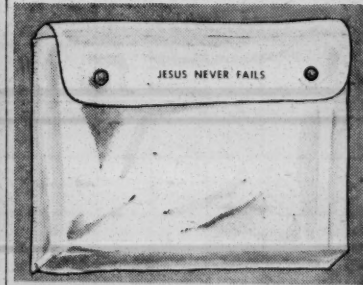


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Better get busy *right now* on this week's puzzle . . .

## Evangelical Responsibility Today

(Continued from page 7)

task of exposing error is pleasant. But that does not exonerate any body of Christians from their plain duty.

### 5. An Adequate Defence of the Evangelical Faith Requires Intellectual Labour

I hope you will not boggle at the phrase 'intellectual labour.' It has been charged that evangelicals make emotion a substitute for thought; that they make too much of feeling, and too little of reasoning.

We shall admit that there is justice in the charge. It must not be forgotten that the great evangelicals of history were men of deep learning in the Scriptures, and many of them men of devout scholarship. I repeat—devout scholars. We may not claim to stand in a scholarly tradition, though there have been great

scholars amongst us. Our movement has flourished rather by trusting the common man with the open Bible, than by the conclusions of recognized scholarship.

But here is the point: Whatever of learning there may be among our young men of the future, let us pray that it shall be borne along by a genuine piety, a dedicated, holy zeal, tempered with wisdom. Under such conditions scholarship will be a mighty ally to the evangelical cause.

### IV. How Shall We Express This Faith?

Our fourth and final major question: How are these great truths to be expressed in our life, and in our country, and in the world? Are we dealing with matters that are purely theoretic, that have no practical relation to the appalling needs of the social order? I think not. For if we have rightly understood the faith we hold, and if we are obedient to it, our lives will be bound to reflect our convictions. "A city that is set on a hill cannot be hid." Neither can our faith-life be obscured in the midst of the social and political chaos of our time. It will and must shine forth all the more brightly.

### We Face Great Problems

I have in mind our own country's frightening problems. Misunderstanding between civilized men. Suspicion, resentment, and mistrust on the part of many of the Bantu people and the coloured races. Hateful racial intolerance that has entrenched itself in the laws of the land. Injustices abounding in our midst, that cry to Heaven for judgment. Alcoholism, juvenile delinquency, and other social scourges of our time. These are only some of the gigantic problems of today.

Then one thinks of the more than thirteen hundred religious sects which are running riot among our African peoples, and of the dire spiritual need which these reflect. What a challenge on our very doorstep! How pitifully inadequate our resources seem to be! How much to do, how little done.

Orthodoxy without evangelistic zeal is a mummified Christianity. We are not called merely to maintain a faith, but to spread it. To do that effectively we must come to feel the need, and hear the cry of men without God.

"... bound, who should conquer, Slaves, who should be kings."

We must express this faith. We must have the spirit of the reaper in our hearts as we look around us, or else the harvest will rust for want of gathering.

Our commission remains unchanged. "We are debtors" still; and may God have mercy on us if we forget it.

### Many Small Boats Needed

Just a few years ago a terrible

confluence of winds and tides brought the little country of Holland to the brink of disaster. The biggest floods in five hundred years broke through the dikes and wrought havoc with one-fifth of the land under water. The raging fury of winter cold accompanied the night when the sea struck. I well remember it. For I landed at Schiphol airport near Amsterdam, having flown from Rome, just a few hours after the dikes were first breached. The following day I was in The Hague listening to a radio broadcast describing flood distress in a northern district. The speaker was appealing for help. Families were marooned on rooftops amid rising waters and biting winds. He was appealing for small boats, boats less than twenty feet long. Other ships of several nations were standing offshore giving what help they could. But they were mostly too big. They were too clumsy to handle in the shallows, and too large to negotiate broken dikes. And so the appeal was, Bring small boats—as many as you can.

And as I heard him speak, this thought came to me, which I jotted in my diary. Small boats needed. Desperately needed in my country. Desperately needed in the world. Not great big organizations which are too clumsy to deal with the soul-needs of my country's peoples; but small boats, thousands of them, individuals and groups of people of sure faith and goodwill. These are the small boats we need, otherwise we fail in our mission of rescue.

I know full well how tempted we are to think that national problems can only be solved by the politician or the sociologist. And many times some of us have been tempted to enter these fields in hope of accomplishing some betterment. But deep down in our hearts we are persuaded that ultimately the deepest needs of the human heart are met only in Christ. We do not despise the social reformer for a moment. But we feel that his work is not a cause, but an effect—an effect of the true and zealous propagation of the Christian message. That message has been entrusted to us all, individually.

God help us, I say, God help us to find the vehicles that will convey the message to men and women of all races and conditions.

"Stir me, O Lord, Thy heart was stirred

By love's intensest fire,  
Till Thou didst give Thine only Son,

Thy best beloved one,  
E'en to the dreadful cross,  
That I might live.

Stir me to give myself so back to Thee,

That Thou canst give Thyself again thro' me."

—The End—

## "Sword Wit Sharpener"

### The Twelve Apostles

Matthew 10

#### CLEWS ACROSS

- 2 A brother of James
- 5 "And Simon called . . . (s)" (Luke 6)
- 9 "Wise as serpents, . . . harmless as doves"
- 10 "... called unto him his disciples." (Luke)
- 11 Atmosphere
- 12 Myself
- 14 Board of Trade (abbr.)
- 16 Laboratory (colloq.)
- 18 A compass point (abbr.)
- 20 Indefinite article
- 21 Son of Benjamin (Gen.)
- 23 A northcentral state (abbr.)
- 24 "Children shall . . . up against their parents."
- 25 "... Iscariot"
- 27 Troop (abbr.)
- 28 Cleared of molehills
- 29 "If it be . . . worthy, let your peace return to you."
- 30 Appointed
- 31 His Royal Highness (abbr.)
- 32 Promissory note (abbr.)
- 33 Tetranitroaniline (abbr.)
- 34 Each (abbr.)
- 36 "Raise the dead, cast . . . devils."
- 38 Mass of irregular shape
- 40 "Preach, saying, The kingdom of heaven . . . at hand."
- 42 An apostle
- 45 Self
- 47 "House be worthy, . . . your peace come upon it"
- 48 "In What place so . . . ye enter into an house, there abide" (Mark 6:10).
- 49 Diminutive of Timothy
- 50 "Send you forth as sheep . . . the midst of wolves"

- 51 "And of them he chose . . ." (Luke)
- 53 First woman
- 54 Pint (abbr.)
- 55 Brother of Peter

#### CLEWS DOWN

- 1 "Have . . . to heal sickness" (Mark 3)
- 2 "... the son of Alphaeus"
- 3 Single unit
- 4 Head (abbr.)
- 5 "James the son of . . ."
- 6 Sixth tone in the scale
- 7 "Anointed with . . . many that were sick" (Mark)
- 8 "Judas Iscariot, which also was the . . ." (Luke)
- 13 Command
- 15 "Lebbaeus, whose surname was . . ." (var. spelling)
- 17 An apostle
- 19 "... the Canaanite"
- 22 "The workman . . . worthy of his meat."
- 26 Bone in the forearm
- 28 "... the publican"
- 29 A New England state (abbr.)
- 32 One of the apostles
- 35 Part of the verb "to be"
- 37 A western state (abbr.)
- 38 Immature form of an insect
- 39 "Simon, who is called . . ."
- 41 "These twelve Jesus . . . forth."
- 43 "Gave them power . . . unclean spirits" (Mark)
- 44 Honey (Pharm.)
- 46 "Freely ye have received, freely . . ."
- 51 "He that endureth . . . the end shall be saved."
- 52 Half an em

Free!

with a correct entry for Puzzle Number 21

## Ruth's Redeemer

By Theodore H. Epp



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## THE RULES

1. Fill in the empty blanks according to the clues given. Answers must be complete and correct.

2. PRINT (not write) your name and address in the blank below the puzzle. This coupon will serve as your address label for the envelope containing your prize. Mail to: PUZZLE EDITOR, THE SWORD OF THE LORD, Wheaton, Illinois. If you do not wish to cut up your copy of the paper, you may print (not more than three inches wide) your name and address and the answers according to the clue numbers given on a separate sheet of paper. Entries will not be returned.

3. In order for you to receive the book, *Ruth's Redeemer*, your entry must be postmarked by midnight, June 2, 1958. If your paper arrives after the deadline date, YOU MUST place the date of arrival on the entry. Otherwise, it will be counted late. The answer to Puzzle Number 21 will appear in the June 13 issue of THE SWORD OF THE LORD.

4. Each person having a correct entry will receive a coupon along with the weekly prize. Save these coupons. They are important. According to the new rules two prizes will be awarded—one for fifty coupons and the other for thirty coupons. At the end of the year those who have fifty coupons will receive the Scofield Bible. If you have as many as thirty cou-

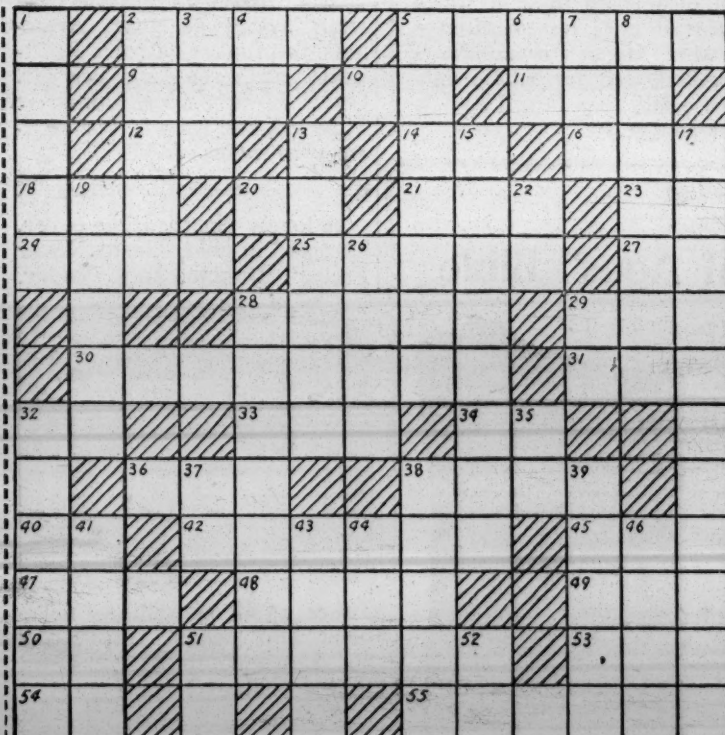
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### Answer to Puzzle No. 18

L	E	V	I	D	I	S	C	I	P	L	E
E	A	L	S	O	C	U	S	T	O	M	
F	O	L	L	O	R	R	E	T	I		
T	W	O	N	N	I	P	A	R			
N	R	A			B	R	A	S	H		
M		A	L	P	H	E	U	S	O	F	
E	N	S	D	U	O		S	A	W		
R	A	I	D	B	U	T		T			
C	C	A	L	L	S		A	W			
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I	T		L	E	A	R	N		S	A	L
C	O	M	P	A	N	Y		E	K	E	

Deadline: June 2, 1958

PUZZLE NO. 21



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## The Blood

(Continued from page 1)

on His way to Capernaum, and He said to His disciples—you will find it in the 9th chapter of Mark and the 31st verse—"The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed he shall rise the third day. But they understood not that saying, and were afraid to ask him." That was a year before His death.

Then in the 10th chapter of Mark and the 32nd verse it says, "And they were in the way going up to Jerusalem; and Jesus went before them; and they were amazed, and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him, saying, Behold we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles; and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him; and the third day he shall rise again." That doesn't look as if He died as a martyr, as if He didn't come into the world expecting to die for a special purpose.

Mark, too, the account of the transfiguration. That was the most important council ever held on earth. There were present Moses, the great law-giver, and Elijah, the great prophet, and Peter, James and John who became the founders of the new church and the new dispensation, and Jesus, the Son of God, and God the Father. Mark and Matthew leave us in darkness; they don't tell us what they talked about, but Luke does. He says they spoke of "his decease which he should accomplish at Jerusalem." That was the theme that interested Heaven, and I believe it is the most important thing to discuss in this world: what Jesus Christ came into this world to do, what He suffered, how He suffered, and what He suffered for.

### Not a Martyr

Now I want to repudiate the statement that He died as a martyr. People say He laid down certain principles that finally took Him to the cross; that the cross was an accident, He couldn't help it, and He died as a martyr to His principles. Not a word of truth in it! Christ never died as a martyr, and the Bible doesn't say it anywhere. He laid His life down voluntarily. Do you want proof of it? Hear His own words:

"I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." Jesus Christ could have gone up on the other side of the cross just as well as this side. The law had no claim on Him. If He had broken the law, He would have had to die for His own sin, but He was a Lamb without spot or without blemish, and He died as our substitute voluntarily. That is the teaching of Jesus Christ.

When Peter drew his sword and cut off the servant's ear, the Lord rebuked him, and said He could call twelve legions of angels if it was necessary. One angel came and slew 85,000 men; what would 72,000 do? Do you think they had power to arrest the Son of God? Do you think they had power to take Him to Calvary and to His cross? With one wave of His hand, He could send them to perdition, the whole of them. All Rome, Hell and earth combined couldn't take the life of the Son of God. "I lay down my life, and I take it up again." He voluntarily gave Himself up. He died as your substitute and mine, and that is my hope of Heaven. I haven't any other hope; I don't want any other. When people accuse me of preaching an old Gospel, I thank God and take it as a compliment. I do preach an old Gospel. It is 6,000 years old. The Gospel I preach goes back there to Eden.

The 26th of Matthew, 28th verse: "For this is my blood of the new testament, which is shed

for many for the remission of sins." Only two of the evangelists record Christ's birth, but all four of them speak of His death and sufferings. Mark says, in the 14th chapter and the 24th verse: "And he said unto them, This is my blood of the new testament, which is shed for many." Luke 22:20: "This cup is the new testament in my blood, which is shed for you."

Then after He had passed through the grave and had risen on the resurrection morn, it says in the 24th of Luke and the 26th verse: "Ought not Christ to have suffered these things, and to have entered into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." It says in another place He quoted from the Psalms how He was to suffer and how He was to die.

### Redeemed With Blood

In 1 Peter 1:18, we read: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot."

Silver and gold could not redeem our souls. As I have tried to show, life had been forfeited. Death had come into the world by sin, and nothing but blood could atone for the soul. Therefore, says Peter, "You are not redeemed with silver and gold." If gold and silver could have redeemed us, do you not think that God would have created millions of worlds full of gold? It would have been an easy matter for Him. But we are not redeemed by such corruptible things, but by the precious blood of Christ. Redemption means "buying back"; we had sold ourselves for nought, and Christ redeemed us and bought us back.

"How can I be saved?" do you ask. Accept the Redeemer, the Lord Jesus Christ, and rest on His finished work. When Christ on Calvary said, "It is finished," it was the shout of a conqueror. He had come to redeem the world, and now He had done it—done it without money! And His cry to the world comes ringing down the ages—"Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price."

A few years ago I was going with a friend to preach one Sunday morning, when a young man drove up in front of us. He had an aged woman with him. "Who is that young man?" I asked.

"Do you see that beautiful meadow?" said my friend, "and that land there with the house upon it?"

"Yes."

"His father drank that all up," he said. Then he went on to tell all about him. His father was a great drunkard, squandered his property, died, and left his wife in the poor-house. "And that young man," he said, "is one of the finest young men I ever knew. He has toiled hard and earned money, and bought back the land. He has taken his mother out of the poor-house, and now he is taking her to church."

I thought, that is an illustration for me. The first Adam, in Eden, sold us for nought, but the Messiah, the Second Adam, came and bought us back again. The first Adam brought us to the poor-house, as it were; the second Adam makes us kings and priests unto God. That is redemption. We get in Christ all that Adam lost, and more.

Men look on the blood of Christ with scorn and contempt, but the time is coming when the blood

(Continued on page 12)

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## Jungle Doctor Looks for Trouble

(Continued from page 1)

sounds as though the chest that side is empty."

"Heh, that is just it, Kefa. Behold, does not your lung collapse if a hole is made in the chest wall, like the one made by this arrow? Heh, is it not like when a thorn is stuck into a tire, or a nail into a football bladder? Does it not collapse? That is the reason. Hongo, and perhaps it is a good thing, because there will be less damage done by the rough barbs of this arrow. Yah, it must have gone close to his heart, though."

My hand was on the African's pulse. It was not a particularly good pulse but it certainly showed a considerable amount of life.

"Hongo, things could have been a great deal worse. Come, we must get him into a comfortable position so that the arrow inside does as little damage as possible until we can remove it at the hospital."



Slowly towards us down the path came an African girl. On her forehead, above her eye, was a weird horn-like affair, three or four inches long.

"Yoh," I said, "Daudi, look at that girl. Does she not look like Chiboku, the rhinoceros, but, heh, the horn is in the wrong place."

"Kumbe, Bwana," replied Daudi, "that is the work of Ng'oma. It is one of his great works as a medicine man, to remove the cause of pains in the head. He puts on that horn. There is a hole in it. He sucks all the air out, closes the hole with some juice from the rubber tree. It is left there, Bwana, for perhaps two hours and then he takes the horn off and shakes into his hand bits of bone and hair, and perhaps portions of a thorn. All these, Bwana, he has in his hand already, but he says they come from within your head and they are the cause of your headaches. Heh, truly it is strong medicine." Daudi raised one eyebrow comically.

Samson got up from under the car covered with dust. He wiped the perspiration from his forehead.

"Ready, Bwana. We can move on now, the wheel is right."

"Yah," said Daudi, looking at the girl as she walked past, "Bwana, behold, we have a greater job to do than to put a horn on a head. We must remove from within a man the barbed head of an arrow."

Carefully I slipped the car into gear. We moved slowly over an incredibly bumpy road.

"What is it," I asked, dodging a huge pothole, "that is easy to get into you and is hard to get out of you?"

"Easy, Bwana. What is easier to get into you than an arrow, and what is harder to get out than an arrow with barbs on it?"

"Heh, and what is it that is easy to get into your soul and you cannot get out by yourself?"

"Hongo," smiled Daudi, "that is easy also. That is sin."

"If we left that arrow in Simba's chest, what then?"

"Kah, Bwana, he would die."

"Can he remove it by himself?"

"Ng'o, Bwana, of course he can't. It is in there very close to his heart and is very dangerous."

I nodded. "Heh, we can remove it for him. It is a very good thing that Jesus can remove from our

hearts that deadly thing, barbed, that would produce death."

"Heh," said Daudi, "Bwana, I am glad that I asked Him to do that for me."

"This makes me think of the words of God. God caused Jesus, who Himself knew nothing of sin, actually to be sin for our sakes, so that in Jesus we might be made good with the goodness of God."

We pulled up at that moment outside the hospital. Kefa ran off to see that everything was ready in the theatre, while I watched Simba being carried through the hospital door, and being laid on the bed where some years before I had seen him lie after his thigh and his shoulder had been torn by the lion. I thought of how a blood transfusion in those days, by an African Christian girl, had meant all the difference between life and death. I thought of how she had said to me:

"Bwana, if Jesus loved me enough to die that I might have the life that goes on and on without finish, surely I could give a pint of blood to save a man's ordinary life."

My mind went back to the time when in this very room the hunter, Simba, who lay there now unconscious, had come back from the gates of death to ordinary life and had discovered the way to the life that is eternal. The blood transfusion had been the picture to him of how new life came from God to man. I remembered sitting out underneath the pomegranate tree and explaining to him that Jesus was the visible way that God the invisible One could be understood.

There was something now of the same appearance about the African as he lay there: the greenish tinge in his skin, his lips parted dryly and his obvious difficulty in breathing. I looked out across the plain and away there to the north was the place where he had fought with the lion, and where the claws of the king of beasts had been strong and cruel and damaging. Then I looked across at the village of M'bovu, where there was nothing of the straightforwardness of a lion, but a sinister, furtive, danger-spot, bristling with opposition.

Kefa was at my shoulder. "Bwana, what instruments will you want?"

Carefully I went over with him what we would need. I pointed out a syringe with a long needle.

"Bring the penicillin. Behold, in this way we will bring discomfort to the germs that are at the moment rejoicing in his chest, the *dudus* that cling to the barbs of that arrow."

"Hongo," said Kefa, "behold, Bwana, we have this medicine of great strength, while Ng'oma over there puts the horn of a ram or a goat on the heads of people and produces things that aren't there. Heh, surely ours is the way of wisdom."

"Heh, and ours is the way that brings life."

Minutes later the stretcher was being carried to our jungle operating theatre. Perisi behind me spoke very much more slowly than usual, hiding her emotion.

"Bwana, do you think he'll be all right?"

"Heheeh, I think so. While I work, though, you pray. The work will not be easy, but it can be done safely, and also the germs within him which could produce death, they will be controlled with the medicine, penicillin. In this next hour, Perisi, think of the peace of God, which keeps our hearts. Ask Him to keep your heart and my hands."

The African girl nodded, her eyes dimmed with tears as she turned away. Thirty-five minutes later I removed from between his ribs a barbed head and two inches of broken shaft of arrow. Half an inch further up and Simba must have died with his heart torn by this ugly weapon.

Samson's voice, deep and strong, broke the silence of the theatre.

"Bwana, do you realize he must have been stabbed from behind?"

(Continued next week)

## He Never Gave

The old German shoemaker had just sent his boy with a basket of garden stuff to a poor widow. He worked hard at his trade and cultivated his little garden patch, yet nothing was more common in his life than some such deed as this.

"How can you afford to give so much away?" I asked him.

"I give nothing away," he said.

"I lend it to the Lord, and He repays me many times. I am ashamed that people think I am generous when I am paid so much."

A long time ago, when I was very poor, I saw someone in want, and I wondered if I could give, but I could not see how. I did give, and the Lord helped me. I have had more work, my garden grows well, and never since have I stopped to think twice when I have heard of some needy one. No, if I gave away all, the Lord would not let me starve. It is like money in the bank, only this time the bank never breaks, and the interest comes back every day."

—Selected

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## The Blood

(Continued from page 11)

of Christ will be worth more than all the kingdoms of the world.

Suppose you were going down to death's gates tonight, going down to the brink of the Jordan, without any hope in Christ. Suppose you were a millionaire, what would your millions be worth then? The blood of Christ would be worth more to you than all the silver and gold in the world.

### Two Cries

The blood has two cries: it cries either for my condemnation (for if you will allow me to use a stronger word, for my damnation), or for my salvation. If I reject the blood of Christ it cries out for my condemnation; if I accept, it cries out for pardon and peace. The blood of Abel cried out against his brother Cain. So it was in the days of Christ.

When Pilate had Christ on his hands, he said to the Jews, "What shall I do with him?" They cried out, "Away with him! crucify him!" And when he asked which one he should release, Barabbas or Christ, they cried out, "Barabbas!" Then when he asked again, "What shall I then do with him?" a universal shout went up from Jerusalem, "Let him be crucified! Away with him! We do not want him." Pilate turned and washed his hands, and said, "I am innocent of this just man's blood," and they cried, "His blood be on us and on our children. We shall take the responsibility of it. We endorse the act. Crucify him, and let his blood be on us and on our children."

Would to God that there might be a cry going up, "Let His blood be on us to save, not to condemn."

### Peace Through the Blood

Turn now to Colossians 1:20: "Having made peace through the blood of his cross." I can tell you there is no peace in the world. There are many rich men, many great men in the world, who have got no peace. No; I have never seen a man who knew what peace was until he got it at Calvary. "Being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). Sin covered—that brings peace. There is no peace for the wicked; they are like the troubled sea that cannot rest. Calvary is the place to find peace—peace for the past and grace for the present.

But there is something better still: "And rejoice in hope of the glory of God." Some people think that when they get to Calvary they have got the best; but there is something better in store—glory! I do not know how near it may be to us; it may be that some of us will be ushered very soon into the presence of the King. One gaze at Him will be enough to reward us for all we have had to bear. Yes, there is peace for the past, grace for the present, and glory for the future. These are three things that every child of God ought to have. When the angels came bringing the Gospel, they proclaimed, "Glory to God, peace on earth, and good will towards men." That is what the blood brings—sin covered and taken away, peace for the past, grace for the present, and glory for the future.

Would you now turn to John 19:34: "But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water."

You know that in Zechariah it was foretold that there should be opened in the house of David a fountain for sin and for uncleanness. Now we have it opened. The Son of God has been pierced by that Roman soldier's spear. It seems to me that that was the crowning act of earth and Hell—the crowning act of sin. Look at that Roman soldier as he pushed his spear into the very heart of the God-man. What a hellish deed! But what took place? Blood covered the spear! Oh, thank God, the blood covers sin!

A usurper has got this world now, but Christ will have it soon. The time of our redemption draweth nigh. A little more suffering, and He returns to set up His kingdom and reign upon the earth. He will rend the heavens,

and His voice will be heard again. He will descend from Heaven with a shout. He will sway His sceptre from the river to the ends of the earth. The thorn and the briar shall be swept away, and the wilderness shall rejoice. Let us rejoice also. We shall see better days. The dreary darkness and sin that sweep along our earth shall be done away with, the dark waves of death and hell shall be beaten back. Oh, let us pray to the Lord to hasten His coming!

Would you now turn to Romans 3:24: "Being justified freely by his grace, through the redemption that is in Christ Jesus."

What God does, He does freely because He loves to do it. Mark these words, "Through the redemption that is in Christ Jesus." Then in the 5th chapter, 9th verse, we read, "Much more then,

### Hymns That Live

Why do we like to sing that old hymn—

*"There is a fountain filled with blood  
Drawn from Immanuel's veins."*

Why will it live as long as the church lives on earth? Why do you hear it sung all over Christendom? I remember how it used to thrill my soul even before I was converted. I could not tell why. Thank God, every sin is lost in that fountain. You will find that all these hymns with the scarlet thread in them will live. There is that grand old hymn—

*"Rock of Ages, cleft for me,  
Let me hide myself in Thee;  
Let the water and the blood,  
From Thy riven side that flowed,  
Be of sin the double cure,  
Cleanse me from its guilt and power."*

That speaks of the crucified

### FINAL STANDARD

Mother was trying to get eight-year-old Mary to learn her Sunday school lesson. At length she took her Bible from the bureau and said, "Come, Mary, I will help you learn your lesson and then you may go back to your play."

"All right, Mother, but let's study it out of Grandfather's Bible. It is much more interesting than yours."

"Oh, no, Mary! They are exactly alike."

"Well, I think Grandfather's must be more interesting than yours; he reads it so much more."

—Little Christian

being now justified by his blood, we shall be saved from wrath through him." The sinner is justified with God by His matchless grace through the blood of His Son.

Justified means just as if he had never committed sin. What a wonderful thing; not one sin against him! It is as if he owed someone a debt, and when he went to pay it, was told: "There is nothing against you; it is all settled."

"Why," he would say, "how is that? I got some things from you not long ago, and I want to pay the bill."

"There is nothing against you."

"But I am sure I got something here."

"There is nothing against you in my ledger; some one has come and paid it."

That is substitution. Now I know who paid my spiritual debts. It was the Lord Jesus Christ. God looks at His ledger, and there is nothing against us. Christ was raised up for our justification. It is a good deal better to be justified than pardoned.

Suppose I was arrested for stealing \$1,000, tried and found guilty; but suppose the judge had mercy on me and pardoned me, I would come out of prison, but it would be with my head down. I had been found guilty, I could never face the world again. But suppose I was accused of stealing and it could not be proven, and when the case came on, it was found I had not done anything of the kind; then I would be justified. It would make all the difference in the world. Now God justifies us by the blood of His Son. That is what the blood does—sin covered, put out of the way, and nothing against us. Is not that good news?

Revelation 1:5: "Unto him that loved us and washed us from our sins in his own blood." There are a great many people who wish to be saved, but who think they cannot be saved until they get a little better. If you are going to wait till you get rid of your sins, you will never be saved. You cannot get rid of one sin. Instead of getting better you will get worse. But thanks be to God, He loves us even in our sins, even before He saves us from our sins. "He loved us and washed us from our sins in his own blood." Loved us first, then washed us. If we attempt to wash ourselves we will make wretched work of it. The blood will cover it all up if we only trust ourselves to Christ. Who shall lay anything to the charge of God's elect? If He has justified me it is enough.

Christ; it will never get worn out. Then there is—

*"Just as I am, without one plea,  
But that Thy blood was shed for me,  
And that Thou bidst me come to Thee  
O Lamb of God, I come."*

That is another hymn that will live; you will never tire of it. It will be sung on and on, as long as the church is on earth. I tell you why these are so precious; it is because they tell us about the blood.

Look at Hebrews 9:22: "And without shedding of blood is no remission." I would like to ask those men who do not believe in the blood, What are you going to do with your sins? Would you insult the Almighty by offering Him the fruit of your body to atone for them? Can a man atone for sin? If there is a scoffer here, a man who makes light of the blood, I want to know what he is going to do?

A gentleman once came to me and said, "If you are right, I am wrong; and if I am right, you are wrong."

I saw he was a minister, and I said, "Well, I never heard you preach; if you have heard me you can tell what the difference is. Where do we differ?"

"Well, you preach the death of Christ; I preach His life. I tell people His death has nothing to do with their salvation; you tell them His life has nothing to do with it, and that His death only will save them. I do not believe a word of it."

"Well," I said, "what do you do with this passage, 'Who his own self bare our sins in his own body on the tree'?"

"Well, I have never preached on that text."

"What do you do with this, then, 'Ye are not redeemed with corruptible things as silver and gold, but with the precious blood of Christ'?"

"I have never preached on that text either," was the reply.

"Well, what do you do with this, 'Without shedding of blood there is no remission'?"

"I have never spoken on that," he said.

"What do you do with this, 'He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him'?"

"I have never preached on that either."

"What do you preach, then?" I asked.

He hesitated for a little, and then said, "I preach moral essays."

"You leave out the atonement?"

"Yes."

"Well," I said, "it would all be a sham to me if I did that; I could not understand it. I would be away home tomorrow, I would not know what to preach. Moral essays on Christ without His death!"

The young man said, "Well, it does seem a sham sometimes."

He was honest enough to confess that. Why, the whole thing is a myth without the atonement. The crucifixion of Christ is the foundation of the whole matter. If a man is unsound on the blood, he is unsound in everything. "Without shedding of blood is no remission."

Turn now to Hebrews 10:11. Hebrews is full of the blood. "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins. But this man"—what Man? the Man Christ Jesus—"after he had offered one sacrifice for sins, forever sat down on the right hand of God." One sacrifice for sins forever! He has offered as a sacrifice Himself. You need no lambs now, no bullocks now. The High Priest has offered Himself. The high priest of old could not take his seat; his work was never done. But our great High Priest went up on high, and took His seat on the right hand of the Father's throne; the work is done. "It is finished." He said. All the types and shadows are fulfilled in Him, and now they have vanished away.

I believe if a man could get to Heaven without the blood of Christ, he would not be happy there. He could not join in the great song that is sung around the throne; he could not sing the song of Moses and the Lamb; he could not say he was redeemed by the blood of the Lamb. You would see him away in some corner, out of tune with the rest; he would not be in harmony with them, and would not wish to stay there. But he could not get there. The only way is by the new and living way that Christ opened.

Turn back again to Hebrews 10:19: "Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us, through the veil, that is to say, his flesh." Those Jews, before Christ died, had to have the high priest intercede for them. He used to go in once a year into the holy of holies with blood to make intercession; but since Christ, our great High Priest, came, we do not need any Aaron to intercede for us. When Christ died, He opened a new and living way. He made us all kings and priests.

It is said that the veil that was rent was His flesh. When He cried on the cross, "It is finished," the veil of the temple was rent in twain. God seized it with His right hand and tore it away. No veil between God and man now! We need no one to intercede for us now. Christ has died, yea, is risen again. Yes, we are all kings and priests now; we can go straight to the holy of holies ourselves. We need no man to intercede for our souls. The moment a man is saved by the blood he becomes a king and a priest. God calls him "My Son." He is an heir of Heaven and of glory. He is redeemed by the blood; he is made nigh by the blood. He gets victory over the world, the flesh, and the Devil, by the blood.

There is a very solemn verse in Hebrews 10:28. "He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace?" If a man despised Moses' law, they led him out and stoned him to death. Sinner, let me ask you, What are you going to do with the blood of God's only Son? I tell you it is a terrible thing to make light of the blood, to laugh and ridicule the doctrine of the blood. I would rather fall dead on this platform than do such a thing. It makes my heart shudder when I hear men speak lightly of it.

Some time ago a very solemn thought came stealing over me, and made a deep impression on

my mind. The only thing that Christ left of His body on the earth was His blood. His flesh and bones He took away, but when He went up on high, He left His blood down here. What are you going to do with the blood? Are you going to make light of it and trample on it? May God give us all a glimpse of Christ crucified!

Revelation is full of the doctrine of the blood. "They overcame by the blood of the Lamb and the word of their testimony." That is the only way to overcome the Devil, the lion of Hell—by the blood of the Lamb. He knows that the moment a poor sinner flees to the blood he is beyond his reach.

As I have traveled up and down Christendom I have found out that a minister who gives a clear sound upon this doctrine is successful. A man who covers up the cross, though he may be an intellectual man, and draw large crowds, will have no life there, and his church will be but a gilded sepulchre. Those who preach the doctrine of the cross, and hold up Christ as the sinner's only hope of Heaven, and as the sinner's only substitute, who make much of the blood, God honors. Souls are always saved in the church where the blood of Christ is preached.

May God help us to make much of the blood of His Son. It cost God so much to give us His Son, and shall we try to keep Him from the world which is perishing from the want of Him? The world can get along without us, but not without Christ. Let us preach Christ in season and out of season. Let us go to the sick and dying, and hold up the Saviour who came to seek and save them—Who died to redeem them. "They overcame by the blood of the Lamb and the word of their testimony."

Once more, in Revelation 7:14. "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." Sinner, how are you going to get your robes clean if you do not get them washed in the blood of the Lamb? How are you going to wash them? Can you make them clean?

I pray that at last we may all get back to the paradise above. There they are singing the sweet song of redemption. May it be the happy lot of each of us to join them. It will be a few years at the longest before we shall be there to sing the sweet song of Moses and the Lamb. But if you die without Christ, without hope, and without God, where will you be? O sinner, be wise; do not make light of the blood.

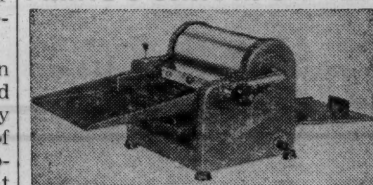
An aged minister of the Gospel, on his dying bed, said: "Bring me the Bible."

Putting his finger upon the verse, "The blood of Jesus Christ his Son cleanseth us from all sin," he said, "I die in the hope of this verse."

It was not his fifty years' preaching, but the blood of Christ. May God grant that when we come at last to stand before the great white throne, our robes may be washed in the cleansing blood of Christ!

—The End—

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